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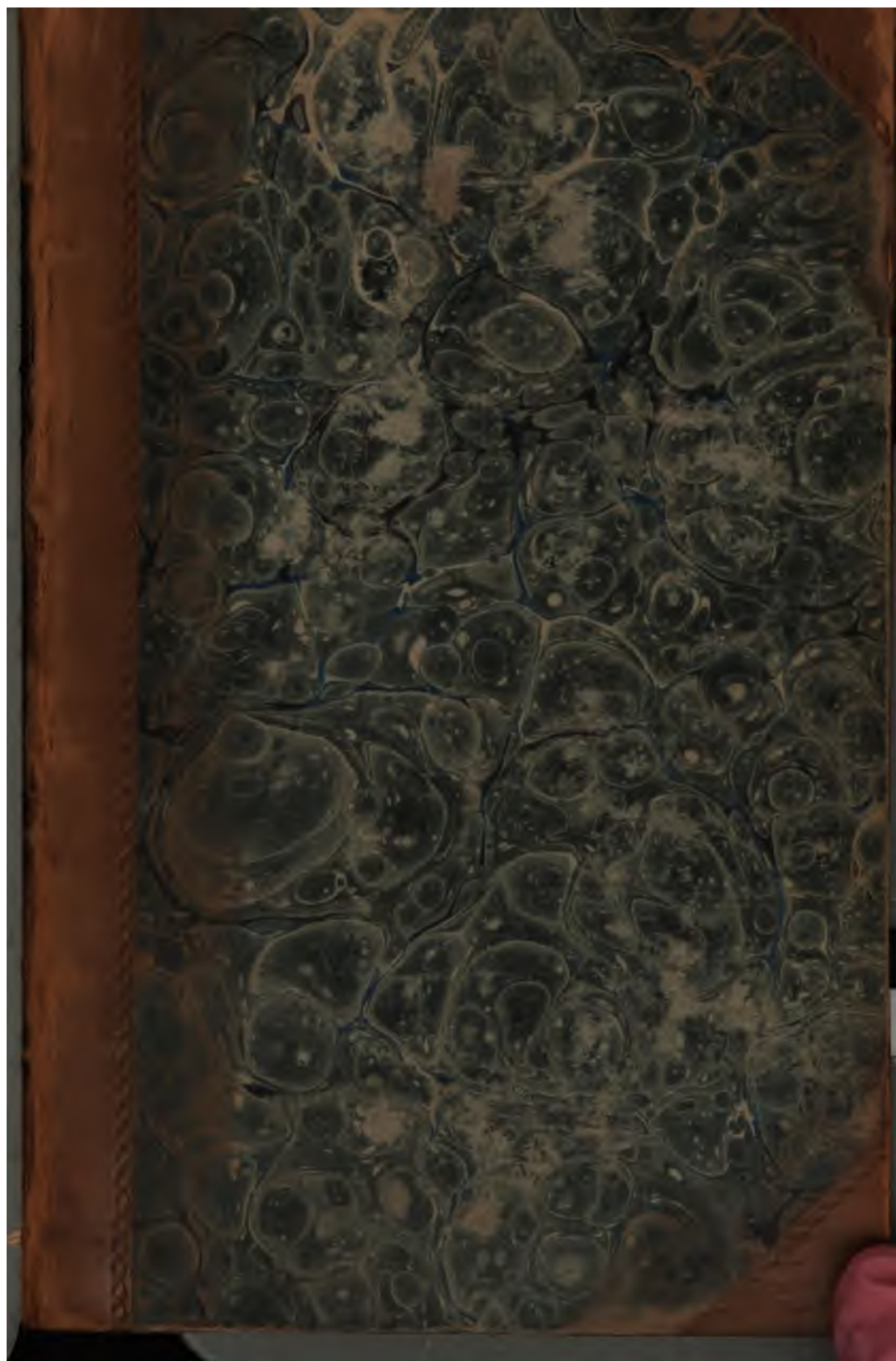
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J. H. 1826

A
COMPENDIOUS GRAMMAR
OF THE
PRIMITIVE ENGLISH
OR
ANGLO-SAXON LANGUAGE,

A KNOWLEDGE OF WHICH IS ESSENTIAL TO EVERY
MODERN ENGLISH GRAMMARIAN WHO WOULD
FULLY UNDERSTAND THE TRUE ORIGIN
AND IDIOM OF HIS OWN LANGUAGE;

BEING CHIEFLY
A SELECTION OF WHAT IS MOST VALUABLE AND PRACTICAL
IN
The Elements of the Anglo-Saxon Grammar,

WITH
SOME ADDITIONAL OBSERVATIONS.

By THE REV. J. BOSWORTH, M.A. F.A.S.

FELLOW OF THE ROYAL SOCIETY OF LITERATURE,
HONORARY MEMBER OF THE COPENHAGEN SOCIETY FOR ANCIENT LITERATURE
OF THE NORTH, AND VICAR OF LITTLE HORWOOD, HUCKS.

*Ic Ælfric polde þæt lytlan boc aþendan to Engliscum geseowite, geseow
þe Stæf-cræft is seo cæg þe þara boca aþstigt anstigt.*

I, Ælfric, would translate this little book into the English tongue, because
that Grammar (Letter-craft) is the key which unlocketh the sense of books.

Preface to Ælfric's Grammar.

Be me aþendan of Lebere on Englisc þu Ælfre Geseowite.

*Best me to translate from the Latin into English the book of Genesis.
Ælfre's Pref. to Genesis.*

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1826.

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SHOE-LANE.



TO HIS GRACE
RICHARD
DUKE OF BUCKINGHAM AND CHANDOS,
MARQUESS OF CHANDOS,
AND EARL TEMPLE OF STOWE, &c.
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, &c.
L.L.D. F.A.S.

A CONSTANT PATRON OF LITERATURE,
WHOSE PATRIOTIC ZEAL
FOR THE MOST ANCIENT HISTORIC RECORDS,
PARTICULARLY OF THE BRITISH ISLANDS,
HAS BEEN MANIFEST
IN THE COLLECTION AND CAREFUL PRESERVATION
OF THE INVALUABLE
IRISH AND ANGLO-SAXON MANUSCRIPTS
WHICH NOW ENRICH
THE MAGNIFICENT LIBRARY AT STOWE,
THIS LITTLE WORK IS INSCRIBED,
AS A SMALL TRIBUTE OF THE GREATEST RESPECT
FOR EXALTED RANK AND TALENTS,

BY
HIS GRACE'S MOST OBEDIENT HUMBLE SERVANT,
JOSEPH BOSWORTH.



P R E F A C E.

THE Saxons were a people of Germany. Their origin and extent of power will be clearly understood by attending to the following short historical detail.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts*, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet; such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia, but it was probably eight or nine hundred years before the Christian æra, as Homer† mentions them; and, according to Herodotus‡, they were settled in Europe long before the Scythians. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which, in the days of Tacitus, had almost disappeared on the Continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves

* Κελτοί.

† Odys. A. v. 14.

‡ Melpom. sec. xi.

over a considerable part of Europe, and from Gaul entered into the British Isles. Though Phœnician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants, the ancient Britons, were Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, the Highlands of Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog*, were the second source of European population. Like their predecessors the Kelts, these tribes came out of Asia into Europe, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph, but at a later period, perhaps about B.C. 680. Before the Gothic tribes came into Europe, part of them were settled in Armenia, the richest part of which was called Sakasina; and "they must have come into Armenia from the northern regions of Persia†." This will account for the Persian words which occur in the Gothic tongues, but particularly in Saxon. About B.C. 450, in the time of Herodotus, the Gothic tribes were on the Danube, and extended towards the south. Fifty years before the Christian æra, in Cæsar's time, they were called Germans, and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. In later ages they became known by the name of Getæ or Goths.

The third and most recent stream of population which flowed into Europe, conveyed the Slavonian or Sar-

* Parson's *Remains of Japhet*, ch. iii. p. 68.

† See Turner's *History of the Anglo-Saxons*, vol. i. p. 99, fourth edition, 8vo.

matian nations: they are mentioned by Herodotus as being on the borders of Europe in his time; they therefore probably entered Europe about B.C. 300. These coming last, occupied the most eastern parts, as Russia, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity. From these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

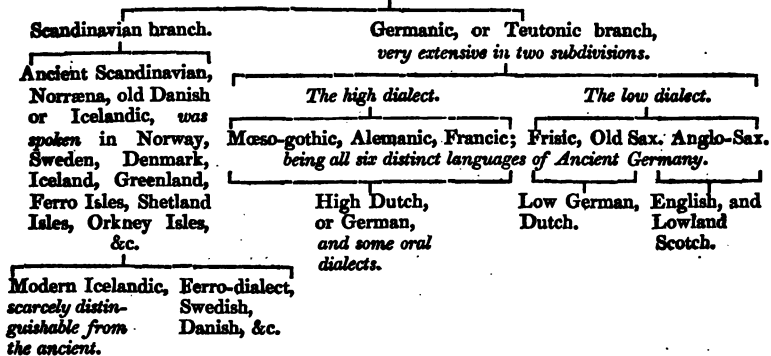
As the tribes of Keltic origin, the first source of European population, are clearly distinguished from the Gothic, and as the Slavonic or Sarmatian tribes, the third wave of population, have never extended so far west as England, nor made any settlement among us, no further notice will be taken of them or of their language. We are most concerned with the Gothic, or second stream of European population, and the languages which have flowed from the original tongue of these tribes. The following tabular arrangement of the Gothic languages differs in some particulars from the table in "*The Elements of the Anglo-Saxon Grammar*;" but, as it is established upon legitimate principles, the author has no more hesitation in adopting it, than he has in specifying the source from which his information is derived. He is indebted to a letter of the indefatigable and learned Professor Rask of Copenhagen for the division of the Gothic languages into the *Scandinavian* and *Germanic* branches*. Before he was favoured with this communication, he had not observed this important distinction

* Den store Gotiske Folkestamme og Sprogklasse deler sig nemlig først i to store Grene den Skandinaviske og Germaniske, &c. See *Preface to Angelsaksisk Sproglære*, p. 32; and for the evidence in support of the distinction between the Gothic and Scandinavian branches, see *Preface*, p. 7, &c.

in these languages, nor noticed what Mr. Rask had previously stated in the Preface to his valuable *ANGELSAKSISK SPROGLÆRE*, that the Germanic are distinguished from the Scandinavian languages by not combining the article with the noun, and by having no passive form of verbs. The genealogy of the Gothic languages will be clearly seen from the following table :

SCYTHIAN, GOTHIC,

Or the Language introduced into Europe by the second stream of population or by the Gothic Tribes.



It appears by this table, that the Saxons who occupied the north-west part of Germany sprung from the Scythian or Gothic stock. We may here observe, the terms Kimmerian and Scythian are not to be considered merely as local, but as generic appellations, each of their tribes having a peculiar distinctive denomination. Thus we have seen that one tribe of the Kimmerians, extending over part of Gaul and Britain, were called Kelts; and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation; and Sakai-suna (*the sons of the Sakai*), contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were

actually called by Pliny* *Sacassani*, which is but the term *Sakai-suna* spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy ; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate that they moved among the foremost columns of the vast Gothic emigration†. The Saxons, when first settled on the Elbe, were an inconsiderable people, but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Franks (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the Continent, the appellation of this confederacy of nations, yet at first it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this Island were chiefly from the Angles ; hence, when

* Book v. ch. 11.

† Turner's *History of the Anglo-Saxons*, vol. i. p. 105.

the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons, to point out their origin; Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (*the land of the Angles*), Angle's land, which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this Island till 1016, when Canute, a Dane, became king of England. Canute and his two sons, Harold and Hardicanute, reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold the Second was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language; for, though it was mixed with Danish and Norman, the vulgar Saxon, after rejecting or changing most of the declensions, continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. What was written after this period has generally so great a resemblance to our present language, that it may evidently be called English.

After giving this brief history of the Anglo-Saxons, and showing the origin of their language, it will only be necessary to point out what has now been done to facilitate the learning of Saxon. This little work, as the title expresses, is chiefly a selection of what is most valuable and practical in the author's "*Elements of the Anglo-Saxon Grammar*," with such corrections and additions as a careful examination of the subject has enabled him to make. The chapter *on the Dialects* has been differently arranged, and that *on the Formation of Words* is only to be found in this Compendium.

The author has now the pleasure of returning his most grateful thanks to those literary friends who have favoured him with their assistance.

For much friendly advice and assistance the author's first acknowledgements are due to the Rev. Charles O'Connor, D.D. who most happily unites the greatest urbanity and kindness of disposition with the most useful talents and extensive erudition: while the former are justly appreciated by his friends, the latter will be acknowledged by all, when they recollect that he is the learned writer of *Rerum Hibernicarum Script. Vet.* and author of *Bibliotheca MS. Stowensis*, with other important works, published chiefly from the invaluable Manuscripts which now enrich the magnificent library of His Grace the Duke of Buckingham at Stowe.

An enlarged list of irregular verbs, and many useful observations, have been communicated by J. S. Cardale, Esq., from whom we are expecting an improved edition of King Alfred's Boethius in Anglo-Saxon, accompanied with a literal English version.

It would be ingratitude in the author not to mention his obligations to Thomas Waterhouse Kaye, Esq.

Barrister at Law of the Middle Temple, and to Richard Taylor, Esq. F.L.S.: to the former, who is preparing a most useful edition of the Anglo-Saxon Laws, with an English translation, for some critical remarks on the origin of Saxon; and to the kindness of the latter, for many judicious remarks, and for carrying the work through the press with so much care.

Even in this Compendium, the author is indebted to the MSS. of the late Rev. J. Webb for some few observations in orthography.

The author has now only to observe, that he has used his best endeavours to lay before the public a brief, but comprehensive Saxon Grammar. Whether he has succeeded must be left to the judgement of others who are best able to determine and less concerned in the issue. He however, as he has stated in another place, having no favourite hypothesis to support, invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself or by a more successful inquirer.

October 11th, 1825.

A
COMPENDIOUS GRAMMAR
OF THE
PRIMITIVE ENGLISH
OR
ANGLO-SAXON LANGUAGE.

GRAMMAR is the art of rightly expressing our thoughts by words.

Grammar is commonly divided into four parts; namely, **ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.**

PART I.
ORTHOGRAPHY.

CHAPTER I.

1. **ORTHOGRAPHY** describes the nature and power of letters, and the just method of spelling words.
2. The Anglo-Saxon alphabet contains twenty-three letters: **Q** not being originally a Saxon letter.
3. The letters in Saxon may be pronounced as the present English: but those who wish to acquire a more correct pronunciation, will find the necessary information in the following Saxon Alphabet.

ALPHABETS.

ANGLO-SAXON.			MÆSO-GOTHIC.			RUNIC.		
Form.	Sound.		Form.	Sound.		Name.	Form.	Sound.
Æ a	a as in bar.		ᚠ a	a		Aar	ᚦ	a
B b	b		ᚢ b	b		Biarkan	B	b
E c	ch as in choice.		ᚦ g	g and as s before another g.		Knesol	l	c
D d	d		ᚡ d	d		Duss	þ or t	d
E e	e as in feint.		ᚥ e	e		Stungen Jis	i	e
F f	f		ᚱ f	f		Fie	ƿ	f
G g	g as in gem.		ᚷ g or j	as j in jour, or y in pour.		Stungen Kaun	ƿ	g
H h	h		ᚨ h	h		Hagl	ʒ	h
I i	i		ᚱ or I i	i		Jis	I	i
K k	k		ᚥ k	k		Kaun	ʏ	k
L l	l		ᚠ l	l		Lagur	ʒ	l
M m	m		ᚱ m	m		Madur	ʏ	m
N n	n		ᚱ n	n		Naud	ʒ	n
O o	o		ᚱ o	o		Oys	ᚦ	o
P p	p		ᚱ p	p		Stungen Birk	B	p
R r	r		ᚱ or hw	in Saxon, or w in English.		Kaun	ʏ or ʏ	q
S s	s		ᚥ r	r		Ridhr	R or ʒ	r
T t	t		ᚥ s	s		Sol	ʒ	s
Ð þ	th		ᚥ t	t		Tyr	ʒ or ʒ	t
U u	u but v before a vowel.		ᚥ th	th		Ur	ʒ	u
V v	w		ᚱ u	u		Stungen Fie	ʏ or ʏ	w
X x	x		ᚱ cw	and in middle of words sometimes c.			ʒ	x
Y y	y		ᚱ w	in the beginning, and w in the middle of a word.		Stungen Ur	R	y
Z z	z		ᚱ ch	as in chyle.		Stungen Duss	þ	th
			ᚱ z	z				

4. The diphthongs ÆE, æ and œ are generally written ƿ æ and œ.

For and the Saxons used these abbreviations, ʏ and ʒ; for þæt and þæt they wrote þ; and for oððe or, and the termination lice ly, they wrote t; as t for oððe or; and ʒoðt for ʒoððe truly.

When an m was omitted, they made a short stroke over the preceding letter ; as þā for þam.

CHAPTER II.

The Division and Change of Letters.

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves : they are a, e, i, o, u, ŷ, and p.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union with a vowel. The consonants are subdivided into mutes, which are perfectly unutterable when alone ; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and ȝ. The semivowels are f, l, m, n, ŋ, r, p, x, z, þ, and the soft c and ȝ. Of these semivowels, l, m, n and ŋ are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds.

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong : their distribution into proper and improper is of modern date ; each of the diphthongal letters being originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time, the variety of Anglo-Saxon writers, and their little acquaintance with each other, have occasioned many irregularities in the language.

10. The principal irregularity consists in this : The Anglo-Saxon writers often confounded some letters, and

used them indifferently for each other. This is the case to some extent with the vowels ; and even the consonants are often treated in the same manner.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

Remarks on the Change of the Consonants required for derivation and declension.

11. B, F, or U, are often interchanged ; as *beber*, *beƿor*, *a beaver*. *Iƿiȝ*, *ueȝ ivy*. *Ober*, *ofer*, *ouer*, *over*.

12. L often interchanges with Ŀ, K and Q ; as *ƿoncer*, *ƿonȝer thoughts*. *Eȝð*, *kȝð*, *kindred*. *Epen*, *quen*, *a queen*, *wife*.

13. D and T are often used indiscriminately for each other, and Ð is changed into ð especially in verbs ; as *reoðan to boil or seeth* ; *ȝoden boiled*.

14. Ē is often changed into h and p ; as *ðahum* for *ðagum with days*. Ē is often added to words that end with i, as *hiȝ* for *hi they* ; and omitted in those words which end in iȝ ; as *ðri* for *ðriȝ* or *ðriȝȝ*, *dry*.

15. ð is sometimes changed into ȝ ; as *ȝaȝ* for *ȝah he grew or throve*, from *þean to grow*.

16. At the end of monosyllables, L and N are often written double or single without any distinction ; but this reduplication ceases when words are lengthened, and a consonant follows ; as *pell* or *pel well* ; *ealle* or *al all* (*omnis*), *ealne all* (*omnem*).

17. The Saxon p and ƿ, both in manuscripts and coins, are easily mistaken for each other ; and sometimes, even in printed books, great care is necessary to distinguish these letters.

18. S and Z are merely variations of the same original letter. The Z is only the S hard.

19. X is sometimes supplied by cȝ ; as *neopcȝen* for *neopxen quiet*.

Remarks on the Vowels and Diphthongs.

20. If the consonants—those natural sinews of words and language—suffer such changes, it may safely be presumed that those flexible and yielding symbols, the vowels, would be exposed to still greater confusion.

21. The vowel *Ā* and its diphthongs thus interchange :

Ā and *Æ* : as *ac*, *æc* *an oak* ; *acep*, *æcep* *a field* ; *habban* *to have*, *ic hæbbe* *I have* ; *ŕtan* *a stone*, *ŕtænen* *stony* ; *lap* *doctrine*, *læpan* *to teach* ; *an one*, *ænig* *any one*.

Æ and *EA* : as *æ*, *ea* *water* ; *æc*, *eac* *eternal*.

Æ and *Œ* : as *æghpep*, *œghpep* *every where*.

Æ and *Y* : as *ælc*, *ýlc* *each one*.

22. *E* is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into *ý* and *e*, and *ea* into *e*, but more usually into *ý*. *Seolŕ*, *ŕelŕ*, *ŕýlŕ* *self* ; *ŕýllan*, *ŕellan* *to give, sell* ; *eaðe*, *eðe* *easily* ; and *cearŕep*, *ceŕŕep* *a castle*.

Neah *near*, *nehŕt* *nearest* ; *eald* *old*, *ŕe ýlðna* *the elder*.

23. *I* is interchanged with *e* and *ý* ; as *izland*, *eizland*, *ýizland* *an island* ; *eŕel*, *ýŕel*, *evil* ; *ippling*, *eappling*, *ýppling* *a farmer*.

24. *O* is changed into *u*, *e* and *ý*, and *eo* into *ý* ; but sometimes into *a*, especially before *n* in a short or terminating syllable ; as *ðom* *judgment*, *ðeman* *to judge* ; *ŕnoŕep* *comfort*, *ŕneŕŕian* *to comfort* ; *ŕot* *a foot*, *ŕet* *feet* ; *boc* *a book*, *bec* *books* ; *ŕtopm* *a storm*, *ŕtýpman* *to storm* ; *zold* *gold*, *zýlðen* *golden*.

25. *U* is sometimes converted into *ý* ; *ŕcpud* *clothing*, *ŕcpýðan* *to clothe*.

PART II.

ETYMOLOGY.

CHAPTER I.

1. **ETYMOLOGY** treats of the formation and modification of the different sorts of words; or, as they are commonly called, *Parts of Speech*.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables; and consisted either,

1st, of a single vowel, as—*a*, *always*, *ever* :

2ndly, of a diphthong, as—*æ*, *a law* : or

3rdly, of a vowel or diphthong, and one, two, or more consonants united; as—*ac an oak*; *ælc all, each*. Many words ending in a semivowel are most probably of this kind: as—*adl a disease*, *pærctm fruit*, *býrmp reproach*, *apl an apple* : so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing a complete thought, or a convenient part of one thought, were often uttered so closely together, as—at length, through the force of habit, to be considered as but one word :—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are

compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes : namely, **SUBSTANTIVE or NOUN, ADJECTIVE, PRONOUN, ARTICLE or DEFINITIVE, VERB, ADVERB, PREPOSITION, CONJUNCTION, and INTERJECTION.**

Under these classes all the words of the Saxon language may be arranged : though not perhaps, in every case, with scientific precision.

CHAPTER II.

THE NOUN.

4. A Noun is the name of any thing we can *see*, *touch*, or *conceive* to exist.

Nouns are of two sorts, *Proper* and *Common*.

Proper Nouns or Names.

5. Proper nouns are names only appropriated to individuals ; as, *Ecgbeht* (*the bright eye*), *Œþelpeð* (*noble in council*), &c.

Common Nouns.

6. Common nouns or names are those words which denote the names of things containing many sorts or individuals.

7. We know *man* is a *Common* name, because it is common to all the species ; and that *Œþelpeð* is a *Proper* noun or name, because it is appropriated to an individual :—every individual man is called *Man*, but every man is not called *Œþelpeð*.

The Properties of Nouns.

The properties of Nouns are *Number*, *Case*, *Gender*, and *Declension*.

OF NUMBER.

8. When one object only was expressed, the noun remained in its original single state, which is called the Singular Number: when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number:

as

SINGULAR.	PLURAL.
Smīð <i>a smith</i>	Smīðar <i>smiths</i>
Dun <i>a mountain</i>	Duna <i>mountains</i>
ƿīln <i>a girl</i>	ƿīlna <i>girls</i>
Steopna <i>a star</i>	Steopnan <i>stars</i>
Ea <i>water</i>	Ean <i>waters</i>
Eaz <i>an eye</i>	Eazan <i>eyes</i>
Fneo <i>a freeman</i>	Fneor <i>freemen</i>
ƿintep <i>winter</i>	ƿintpe or ƿintpa <i>winters</i> .

Nouns in Saxon form their plurals according to the inflection of the declension to which they belong; but some nouns are written the same in both numbers: as, beapn and cild *a child* or *children*; ƿīf *wife* or *wives*, &c. This happens most frequently in nouns designating things without life; as, ƿoƿd *word* or *words*.

The following change their final consonants in the plural.

SINGULAR.	PLURAL.
Fīsc <i>a fish</i>	Fīxaz <i>fishes</i>
Dīsc <i>a dish</i>	Dīxaz <i>dishes</i>
Turc <i>a tusk</i>	Tuxaz <i>tusks</i> .

Some names of nations are found in the plural without the singular: as Dene *the Danes*; Romane *the Romans*; Engle *the Angles*, &c. They are declined like the plural of the third declension.

These change the vowel in forming the plural :

SING.	PLUR.	SING.	PLUR.
Boc <i>a book</i> ..	Bec <i>books</i>	Eu <i>a cow</i>	Eý <i>cows</i>
Fot <i>a foot</i> ..	Fet <i>feet</i>	Toð <i>a</i> } .. {	Teð & Toþar
Man <i>a man</i> ..	Men <i>men</i>	tooth } .. {	teeth
Luf <i>a louse</i> ..	Lýr <i>lice</i>	Goþ <i>a goose</i> ..	Geþ <i>geese</i> .
Mur <i>a mouse</i> ..	Mýr <i>mice</i>		

These form their plural thus :

SING.	PLUR.
Lealp <i>a calf</i>	Lealþu <i>calves</i>
ƒeġ <i>an egg</i>	ƒeġu <i>eggs</i>
Beo <i>a bee</i>	Beon <i>bees</i> .

OF THE CASES.

9. A case is a change in the termination of a noun, adjective, and pronoun, to express their relation to the words with which they are connected in the sentence.

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative* or *Ablative*, and *Accusative*.

10. The Nominative, or naming case, is that which primarily designates the name of any thing ; as *ŕmíð a smith*.

11. When one thing is represented as being the *source*, *origin*, *author*, or *cause* of another, its name has a termination added to it, called the Genitive Case ; as *Ðýrŕ manŕ ŕunu this man's son* ; *Goðer luŕe God's love*, or *the love of God*. Here God is evidently the *source*, *origin*, &c. of love.

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it is effected, the termination expressive of the former is used also to express the latter, and consequently" in

Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both*:" as *ƒurum rmiðe* (Ælf. Gr.) *To this workman*; *Fram þurum rmiðe* *From this workman or smith*; *Fram þurum lapeope ic gehýrðe wíðom* (Ælf. Gr.) *I heard wisdom from this master*; *ƒurum cildum ic þenize* (Ælf. Gr.) *I assist these children*.

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as *ƒyrne mann ic lufize* *This man I love*, or *I love this man*; *ic undeþfeng peoh* *I received money*.

OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender.

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable *-en* or *-ene*, which is perhaps a contraction of the word *pen* or *pepe*, *a man*; but all the names of males, whatever be the termination, are masculine.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable

* See Jones's *Greek Grammar*, part iii.

-eȳtpe, -ȳtpe, or ȳtpe, which is either a complete word or the fragment of a word, once probably signifying *woman*: as *Læpe instruction*, *Læpȳtpe an instruction-woman, an instructress*.

NEUTER NOUNS.	MASCULINE.	FEMININE.
Saŋ, <i>a song</i>	{ Saŋeȳe <i>a song-man,</i> <i>a singer</i>	{ Saŋȳtpe <i>a song-woman,</i> <i>a songstress.</i>
Sæð <i>seed</i>	{ Sæðeȳe <i>a seed-man,</i> <i>a sower</i>	{ Sæðȳtpe <i>a female sower.</i>

Whatever the final syllable may be, all nouns denoting females are feminine.

2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females: as *Loc a lock of a door*.

In languages varying the termination, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though we cannot give unerring rules to ascertain the gender of Saxon nouns, from the final syllable, the following observations may serve as *general* directions.

In *primitive nouns*, those which end in *a* are masculine: as *ȳe nama the name*; *ȳe maga the maw* or *stomach*; *ȳe boȳa the bow*, &c.

Nouns ending in *e* are feminine or neuter: as *ȳeo eopðe the earth*; *þæt eape the ear*; *ȳeo heopȳe the heart*, &c.

Those which make the genitive singular to end in *a*, are often masculine; but those words that have the same case in *e* are feminine.

All nouns which make *-aȳ* in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

The following Nouns are

MASCULINE.

Nouns ending in

-m are masculine: as *ƿeom the flight.*

-elƿ are also often masculine: as *ƿe ƿiccelƿ the sting.*

-ƿcýpe or ƿcipe are the same: as *ƿe ealƿƿcýpe the lordship; ƿneondƿcipe friendship.*

FEMININE.

Nouns ending in

-uð or ð are feminine: as *ƿeo ƿeoguð the youth; ƿeo ƿƿpenƿð the strength; ƿeo ƿƿeoƿð the truth.*

-ð -t are also feminine: as *ƿecýnd nature; miht might.*

Nouns ending in

-neƿ or -neƿƿe, -nýƿ, -nƿ, -ýƿƿ, -ƿƿ, or -ýƿƿe, -ƿƿe, &c. are feminine; as *mildheoptneƿ mild-heartedness; ƿeo ƿelcneƿ the likeness.*

-en are feminine: as *ƿeo ƿæƿen the saying or expression; ƿeo býƿþen the burthen.*

-u -o are feminine: as *hætu heat; ƿeo lagu the law; ƿeo mænigeo the multitude; lenƿeo length.*

NEUTER.

Nouns ending in

-eƿn are neuter: as *þæt domeƿn the court of justice.*

-eð are also neuter: as *þæt ƿeƿeð the multitude.*

-l are neuter: as *þæt ƿetl the seat.*

Seo ƿunna or ƿunne the sun, is said to be feminine, and *ƿe mona the moon,* masculine.

DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations.

In Anglo-Saxon there are three Declensions, distinguished by the ending of the Genitive case singular.

20. The Dative case Singular is either like the Genitive, or formed from it, by only rejecting the *y*. The Accusative Singular is always like the Nominative, except when the Genitive ends in *-an*, then the Accusative case also ends in *-an*.

All the declensions have the Genitive plural terminating in *-a*; the Dative in *-um* or *-on*; and the Accusative like the Nominative.

THE FIRST DECLENSION.

21. The First Declension, which includes a very considerable part of Saxon nouns, is known, by making the Genitive case singular to end in *-er*.

SINGULAR.		PLURAL.	
N.	8mīð <i>a smith</i>	8mīð-ar ^b	<i>smiths</i>
G.	8mīð-er ^a	8mīð-a	<i>of smiths</i>
D.	8mīð-e	8mīð-um	<i>to, for, with, &c.</i>
A.	8mīð	8mīð-ar	<i>smiths.</i>

^a ar in Dano-Saxon.

^b er in Dano- and Normanno-Saxon.

Nom. Fæder, Gen. Fæðoer,

Dan.-Sax. *father*, is seldom declined in the Singular, but in the Plural it is regular.

Neuter nouns make the Accusative case like the Nominative of the same Number; but, in the Nominative and Accusative Plural, they sometimes end in *-a*, *-e*, *-o*, *-u* and *-æ*, and sometimes these cases are without any inflection, like the Nominative Singular: as, Singular and Plural, Nom. and Acc. *ƿord a word*, *Andgīt understanding*, *Feo money*. Neuter nouns make the Dative Singular to end in *-a* as well as *-e*.

Nouns ending in -o or -eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, Fpeo, -eoh *a freeman*, and Feo *money, wealth, &c.*

THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in -an.

SINGULAR.

PLURAL.

N. ƳiteƳ-a	<i>a prophet</i>	N. ƳiteƳ-an	<i>prophets</i>
G. ƳiteƳ-an	<i>of a prophet</i>	G. ƳiteƳ-ena	<i>of prophets</i>
D. ƳiteƳ-an	<i>to, by, &c.</i>	D. ƳiteƳ-um	<i>to, by, &c.</i>
A. ƳiteƳ-an	<i>a prophet.</i>	A. ƳiteƳ-an	<i>prophets.</i>

Proper names ending in -a are of this declension; as, Ɔapia, Attila, &c.

THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in -e or -a, or perhaps any vowel.

SINGULAR.

PLURAL.

N. Ƴiln	<i>a maiden</i>	N. Ƴiln-a ^b	<i>maidens</i>
G. Ƴiln-e	<i>of a maiden</i>	G. Ƴiln-a	<i>of maidens</i>
D. Ƴiln-e	<i>to, by, &c.</i>	D. Ƴiln-um	<i>to, by, &c.</i>
A. Ƴiln ^a	<i>a maiden.</i>	A. Ƴiln-a ^b	<i>maidens.</i>

^a Feminine nouns of this declension are said to make the Acc. end in -e.

^b Also Ƴiln-e, -o, and -u.

Nouns ending in -anƳ, -ange, -enƳ, -inƳ, -onƳ, -unge, -irƳ, -erƳ, -erƳe, -ƳirƳe, -nerƳe, -nerƳe, and -nƳirƳe, are all feminine, and of this Declension.

So SpurƳon, and ƳpeorƳon, *a sister*, make in the plural number SpurƳon-a, ƳpeorƳon-a, ƳerƳpeorƳon-a, *sisters*.

Sometimes there is a variation only in the cases of the Singular number; as, Sunu *a son*, which makes the

Nom. and Acc. in -u or -a. The cases in the Plural are regular, and declined like *ƿilna maidens*.

ƿercý shoes, and *Modop* or *Modop mother*, are mostly indeclinable.

The words *ƿæ sea*, *æ law*, and *ea water, a stream*, are not declined in the Singular ; but we find, especially in the Gen. of compounds, *ƿæƿ* and *ear*.

Lu a cow makes in the Gen. Plur. *cuna of cows*. Gen. xxxii. 15.

24. Nouns which end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it ; as, *sin sin*, Gen. *sinne of sin* ; *sib peace*, Gen. *sibbe of peace*. The same observation may be made of words ending in -neƿ, -niƿ, -nyƿ, &c. ; as, *ƿrýner the Trinity*, *ƿrýnerre of the Trinity*.

CHAPTER III.

OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property : as *God cild a good child* ; *ƿiƿ man a wise man*. Here *child* and *man* are nouns or names ; and the *quality, sort, or property* of the child and man are denoted by the Adjectives *god good*, and *ƿiƿ wise*.

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They, however, are called masculine, feminine, or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable terminations that they may correspond with their nouns. All Adjectives are declined after the following example :

SINGULAR.

<i>Masc. & Neut.</i>		<i>Fem.</i>	
N. ġod	<i>good bonus, -um</i>	ġod-e	<i>good bona</i>
G. ġod-eġ	<i>boni</i>	ġod-je	<i>bonæ</i>
D. ġod-um ^a	<i>bono</i>	ġod-je	<i>bonæ</i>
A. ġod-ne ^b	<i>bonum</i>	ġod-e	<i>bonam.</i>

PLURAL.

Masc. Fem. & Neut.

N. ġod-e ^c	<i>good</i>	<i>boni, bonæ, bona</i>
G. ġod-ja		<i>bonorum, -arum, -orum</i>
D. ġod-um		<i>bonis</i>
A. ġod-e		<i>bonos, -as, -a.</i>

^a ġod-on^b In the Neut. the Acc. Sing. is generally ġod, like the Nom.^c The Nom. Plur. in poetry, also ends in -a, -o, and -u.

THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison ; the *Comparative* and *Superlative*. An Adjective, in its positive or natural state, does not indicate a comparison, but merely denotes the quality, &c. of a noun : as *piġ* man *a wise man*.

Nouns may possess the same qualities in different degrees ; and when the quality of *one thing* is compared with the same quality in *another*, the adjective, which expresses that quality, is said to be in the Comparative degree. Here are two men both possessing the quality of wisdom ; but, when compared, one has more than the other—one is *wise* but the other is *wiser*, which is the Comparative degree.

When the quality of *one thing* is compared with the same quality in *three or more* things, the adjective denoting the quality of the third thing is said to be in the Superlative degree. Here are three men who are *all*

wise. The second has more wisdom than the first, and therefore he is the *wiser* of the two ; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations : -eƿ, -eƿe, -aƿ, -æƿe, -iƿ, -oƿ, -uƿ, or -ýƿ ; and the Superlative, by adding -aƿt, -aƿte, -æƿt, -eƿt, -iƿt, -oƿt, -uƿt, or -ýƿt ; as Positive ƿihtƿiƿe *righteous* ; Comparative ƿihtƿiƿeƿe, *more righteous* ; Superlative ƿihtƿiƿaƿt, -eƿt, -ýƿt, *most righteous*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic -a, which increases the force of the expression : as, ƿe ýlc *the same*, ƿe ýlca *the very same*. The last vowel is often changed into -a, which has still the same emphatic effect : as ƿoðcunð or ƿoðcunða *divine* or *holy*, ƿoðcunða *very divine* or *holy* ; ƿelufoð *beloved*, ƿelufoða *well beloved*. We have also ƿihtƿiƿa *remarkably righteous*, ƿihtƿiƿeƿa *more remarkably righteous*, ƿihtƿiƿeƿta *most remarkably righteous*.

The emphatic -a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. Oƿƿaþ ƿe Eƿiƿteneƿta cýning Noƿþan-hýmbƿa-ƿice, *Oswald the most Christian king of Northumbria*. La ƿoða man (Bone vir) *O good man*. La ƿoða laƿeoƿ (Διδασκαλε αγαθς, Magister bone) *Good master*. Matt. xix. 16.

All words terminating with the emphatic -a are declined like the second declension, excepting that the genitive plural ends in -ƿa.

30. Some adjectives change a vowel ; and others have greater irregularities in their comparison. The chief of them will be found in the following table. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech :—such words are here inclosed in brackets.

Table of Irregular Comparison.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Ær) <i>ere, before</i>	ærra (ærra) <i>before</i>	ærrast, -ost, <i>first.</i>
Eald <i>old</i>	ýldre <i>older</i>	ýldest <i>oldest.</i>
Eað <i>easy</i>	eaðere, eðre (eð) <i>easier</i>	eaðost <i>easiest.</i>
(Feor) <i>far</i>	fýrra (fýr) <i>further</i>	fýrrast <i>furthest.</i>
Leong <i>young</i>	zýnzre <i>younger</i>	zýnzest <i>youngest.</i>
ƒob <i>good</i>	betere (bet) <i>better</i>	betest <i>best.</i>
Deah <i>high</i>	hýrra <i>higher</i>	hýrst <i>highest.</i>
Lang <i>long</i>	leazre (leaz) <i>longer</i>	lenzest <i>longest.</i>
Lýtel <i>little</i>	læzre (læz) <i>less</i>	læst <i>least.</i>
Mýcel (mýcle) <i>much</i>	mære (ma) <i>more</i>	mæst <i>most.</i>
Neah <i>nigh</i>	neare (near) <i>nearer</i>	nýrst <i>nearest.</i>
ƒceopt <i>short</i>	ƒcýrra <i>shorter</i>	ƒcýrrest <i>shortest.</i>
ƒeanz <i>strong</i>	ƒreazre <i>stronger</i>	ƒreazest <i>strongest.</i>
Yfel <i>evil or bad</i>	pýrra (pýr) <i>worse</i>	pýrrast <i>worst.</i>

The following mostly form the superlative by mæst, from mæst most.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æfter) <i>after</i>	æftera <i>after</i>	æftermæst <i>aftermost.</i>
(Forð) <i>forth</i>	fýrra <i>further</i>	fýrmæst <i>furthermost.</i>
Inneƒearð (inn) <i>inward</i>	innere <i>more inward</i>	innemæst <i>innermost.</i>
Læt (late) <i>late</i>	lætra (latra) <i>later</i>	{ latost lætemæst } <i>latest.</i>
Midd Middƒearð } <i>middle</i>		midmæst <i>middlemost.</i>
Niðƒearð <i>nether</i>	niðere (niðra) <i>lower</i>	niðemæst <i>nethermost.</i>
Norðƒearð (norð) <i>northward</i>	(norðra) <i>more northward</i>	norðmæst (Oros. p. 21.) <i>most northward.</i>
(Sið) <i>lately</i>	siðra (siðra) <i>later</i>	siðemæst <i>last.</i>
Uppearð (up) <i>upward</i>	uƒere (uƒra) <i>upper</i>	ƒremæst <i>upmost.</i>
Uteƒearð (ut) <i>outward</i>	utra (utra) <i>outer</i>	ƒcemæst <i>outermost.</i>

CHAPTER IV.

PRONOUNS.

31. A Pronoun, according to the derivation of the word (*pro for*, *nomen a noun*), is a word used instead of a noun : as, " John is good, because *he* gets *his* les-

son, and remembers what is told *him*." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The *Personal* and *Relative* pronouns are only to be considered as invariably used in a strictly pronominal sense; *Adjective* pronouns, according to the present imperfect division of language, are *Adjectives* or *Pronouns*, according to their use and position.

PERSONAL PRONOUNS.

33. *Personal* pronouns are such as are applied to persons, or to what is personified. There are five *Personal* pronouns in most languages, corresponding to the English *I*, *thou*, *he*, *she*, *it*, and their plurals *we*, *ye* or *you*, *they*.

Personal pronouns admit of *Person* and *Gender* as well as *Number*.

34. In each *Number* there are three persons, who may be the object of any discourse: the *first* person, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*; thus:

SINGULAR.

PLURAL.

1st Person. Ic <i>I</i>	1st Person. Ye <i>we</i>
2nd Person. Du <i>thou</i>	2nd Person. Ge <i>ye</i> or <i>you</i>
3rd Person. He, heo, hit, <i>he, she, it.</i>	3rd Person. Hi <i>they</i> .

To distinguish the gender of the person, for which the pronoun stands, a variation is only necessary in the third person singular, because the third person, or person *spoken of*, being absent, the gender could not be known, but by an alteration in the pronoun. A change is unnecessary with respect to the first and second persons; for as the individuals whom these pronouns represent,

are *spoken to*, they must be present, and their sex, therefore, at once evident.

DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

SINGULAR.		PLURAL.	
N. Ic	<i>I</i>	N. ꝥe or ꝥit ^b	<i>we</i> *
G. Mīn	<i>of me</i>	G. Uꝥe or unꝥeꝥ	<i>of us</i>
D. Mē	<i>to or by me</i>	D. Uꝥ or unc ^c	<i>to or by us</i>
A. Mē ^a	<i>me.</i>	A. Uꝥ or ꝥit ^d	<i>us.</i>

^a mec, mek, meh, in Dan.-Sax. ^c unge and unꝥum.
like the Gothic **MĪK** *me.* ^d uꝥic, uꝥich, uꝥiz and uꝥih in
^b ꝥoc and uꝥih in Dan.-Sax. Dan.-Sax.

36. The Second Person is modified thus :

SINGULAR.		PLURAL.	
N. Ðu	<i>thou</i>	N. Lē or gýt	<i>ye or you</i>
G. Ðin	<i>of thee</i>	G. Eoꝥeꝥ or inꝥeꝥ ^b	<i>of you</i>
D. Ðe	<i>to or by thee</i>	D. Eoꝥ or inꝥum ^c	<i>to or by you</i>
A. Ðe ^a	<i>thee.</i>	A. Eoꝥ or inc ^c	<i>you.</i>

^a þec and þeh in Dan.-Sax. ^c geoꝥ and in Dan.-Sax. iuch,
^b iueꝥ, iueꝥpe and iuoꝥ. iuh, iuih, iuich, eoꝥic, iopih, geioꝥ.

* ꝥit is similar to the Gothic **ꝥIT** *we two*, and gýt to **ΓIT** *you two*. They are generally considered as the Saxon dual, and are thus declined.

DUAL.		DUAL.	
N. ꝥit	<i>we two</i>	N. Lýt ^b	<i>you two</i>
G. Unꝥeꝥ	<i>of us two.</i>	G. Inꝥeꝥ	<i>of you two</i>
D. Unꝥum ^a	<i>to us two</i>	D. Inꝥum ^c	<i>to you two</i>
A. ꝥit	<i>us two.</i>	A. Inc	<i>you two.</i>

^a The Dat. has also unc and unge. ^b For gýt we have incit, as if from inc gýt. ^c It is also inc.

This is the only form in which there is the least appearance of a Dual in the Anglo-Saxon language. It is very questionable whether

37. The Third Person is inflected thus :

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. He <i>he</i>	Heo ^c <i>she</i>	Hit ^f <i>it or that</i>
G. Hīf ^a <i>of him</i>	Hīpe ^d <i>of her</i>	Hīf <i>of it or that</i>
D. Hīm <i>to him</i>	Hīpe <i>to her</i>	Hīm <i>to it or that</i>
A. Hīne ^b <i>him</i>	Hī ^e <i>her</i>	Hit <i>it or that.</i>

PLURAL.

Masc. Fem. and Neut.

N. Hī ^g <i>they</i>
G. Hīpa ^h <i>of them</i>
D. Hīm ⁱ <i>to, from, &c. them.</i>
A. Hī ^k <i>them.</i>

^a hȳf.	^b hīgne.	^c hio.	^d hȳpa, hīopa, heopa : heopa
^e hȳne, hīpe.			commonly Feminine, heopum,
^f heo and hīg.	^f hȳt.		hepe, and hep.
^g hīg, hȳg, hio, hīa, heo, hī—		ⁱ heom.	
heom, <i>they themselves.</i>		^k hīg and heo.	

ADJECTIVE PRONOUNS.

38. Adjective pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun ; as, Upe fæder, *OUR father* ; Hwæt ȳf þīn nama, *what is THY name* ?

this fragment of a dual is to be considered as the real dual number. We find *Ƴe we* and *ge ye* are commonly used when two are signified. Ic fongeaƳ eoƳ, *I have given you.* Gen. i. 29. ȳe ne æton, *Ye eat not, or shall not eat.* Gen. iii. 1. Ƴ Ƴe ne æton, *That we should not eat.* Gen. iii. 3. The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has ReƳtað inct heƳ, *Remain you here,* p. 62. l. 2. In Gen. xxii. 5, it is Anbīað eoƳ heƳ, *Remain or abide you here.* Ðu in Saxon is exactly like its Gothic sister **þu** *thou.*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives: thus

Мин <i>my</i> , is the genitive singular of	} 1c <i>I</i> .
Упе <i>our</i> , is the genitive plural of	
Унце <i>our</i> , is the genitive of прѣ.	
Дин <i>thy</i> , is the genitive singular of	} þu <i>thou</i> .
Еопе <i>your</i> , is the genitive plural of	
Ице <i>your</i> , is the genitive of зѣт.	

When these genitive cases are put in the adjective form they will appear thus:

<i>M. & N.</i>	<i>Fem.</i>	<i>M. & N.</i>	<i>Fem.</i>
Мин <i>my</i>	Мине <i>my</i>	Еопе <i>your</i>	Еопе <i>your</i>
Упе <i>our</i>	Упе <i>our</i>	Ице <i>your</i>	Ице <i>your</i>
Унце <i>our</i>	Унце <i>our</i>	Дин <i>his</i>	Дине <i>hers</i>
Дин <i>thine</i>	Дине <i>thy</i> .	Зѣт <i>self</i>	Зѣт <i>self</i> .

Adjective pronouns for the most part are declined like common adjectives.

39. Мин *my* is thus declined, exactly like the adjective *good*.

SINGULAR.

<i>Masc. & Neut. (meus -tm.)</i>	<i>Fem. (mea.)</i>
N. Мин <i>mine or my</i>	Мине <i>mine or my</i>
G. Мин-ѣ <i>of mine or my</i>	Мин-ѣ <i>of mine or my</i>
D. Мин-ум <i>to or from my</i>	Мин-ѣ <i>to or from mine</i>
A. Мин-не ^a <i>mine or my.</i>	Мин-е <i>mine or my.</i>

PLURAL.

Masc. Fem. and Neut. (mei, meæ, mea.)

N. Мин-е	<i>mine or my</i>
G. Мин-ѣ ^b	<i>of mine or my</i>
D. Мин-ум	<i>to or from mine or my</i>
A. Мин-е	<i>mine or my.</i>

^a The neuter gender in the Acc. case generally has mm.

^b In Dan.-Sax. menpa.

In the same manner is declined Ðin *thy*, and Ðin *his*; but Ðin *thy* in Dan.-Sax. makes in the Gen. Plur. þenpa.

40. Upe or uncep *our*, is thus declined* :

SINGULAR.

<i>Masc. and Neut.</i>		<i>Fem.</i>
N.	Up-e ^a <i>our</i> noster -rum	Up-e <i>our</i> nostra
G.	Up-er ^b <i>of our</i>	Up-ne <i>of our</i>
D.	Up-um ^c <i>to or from our</i>	Up-ne <i>to or from our</i>
A.	Up-ne ^d <i>our.</i>	Up-e <i>our.</i>

PLURAL.

<i>Masc. Fem. and Neut.</i>	
N.	Up-e <i>our</i> nostri -a -a
G.	Up-pa <i>of our</i>
D.	Up-um <i>to or from our</i>
A.	Up-e <i>our.</i>

^a upeþ and upeþ.

^b upeþ and in the Neuter upe or uþe.

^c uþum

^d uþe.

* When two were signified, the Anglo-Saxons often used uncep and inceþ instead of upe and eoþeþ; they are, therefore, commonly considered as the dual number of upe, and eoþeþ; but as uncep and inceþ are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined :

SINGULAR.

<i>Masc. and Neut.</i>		<i>Fem.</i>
N.	Uncep <i>our</i> noster nostrum	Unceþe <i>our</i> nostra
G.	Unceþer ^a <i>of our</i>	Unceþneþ <i>of our</i>
D.	Unceþum ^b <i>to or from our</i>	Unceþneþe <i>to or from our</i>
A.	Unceþne <i>our.</i>	Unceþe <i>our.</i>

PLURAL.

<i>Masc. Fem. and Neut.</i>	
N.	Unceþe ^c <i>our two</i> nostri, æ, a
G.	Unceþpa <i>of our two</i>
D.	Unceþum ^d <i>to or from our two</i>
A.	Unceþe <i>our two.</i>

^a Contracted for unceþer.

^b For unceþum.

^c For unceþe.

^d For unceþum.

Incep, inceþe, or inceþe (as the Greek σφωίτερον-ος -α -ον) *your, of you two*, is declined like uncep (υωίτερον-ος -α -ον) *our, of us two*.

41. Eoƿeƿ or inceƿ *your*, is thus declined :

SINGULAR.

<i>Masc. and Neut.</i>	<i>Fem.</i>
N. Eoƿeƿ <i>your</i> vester- <i>rum</i>	Eoƿeƿ-e ^a <i>your</i> vestra
G. Eoƿeƿ-eƿ <i>of your</i>	Eoƿeƿ-na <i>of your</i>
D. Eoƿeƿ-um <i>to your</i>	Eoƿeƿ-ne <i>to or from your</i>
A. Eoƿeƿ-ne <i>your.</i>	Eoƿeƿ-e <i>your.</i>

PLURAL.

Masc. Fem. and Neut.

N. Eoƿeƿ-e ^a	<i>your</i> vestri -æ -a
G. Eoƿeƿ-na	<i>of your</i>
D. Eoƿeƿ-um ^b	<i>to or from your</i>
A. Eoƿeƿ-e	<i>your.</i>

^a eoƿpe.^b iuppe in Dan.-Sax.

Other pronouns ending in -eƿ are declined like eoƿeƿ *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number ; namely, by hƿ, hƿna, hƿpe, heopa, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence : as, Rachel ƿeop hƿpe beapn, *Rachel wept (for) HER barns*. Matt. ii. 18. Ðe ƿoðlice hƿƿ folc halgeðeð ƿnam hƿpa ƿƿnnum, *He truly shall save HIS people from THEIR sins*. Matt. i. 21.

If it be wished to define the reciprocal sense in hƿ, hƿpe, hƿna, more accurately, the definitive word aƿen *own* is subjoined : as, Ða þæpa ƿacepða ealðop ƿlat hƿƿ aƿen ƿear, *Then the chief of the Priests slit HIS OWN clothing*. Matt. xxvi. 65. Se þe be hƿm ƿƿlfum ƿƿƿƿcð. ƿecð hƿƿ aƿen ƿulðop, *He who speaketh con-*

cerning himself seeketh HIS OWN glory. John vii. 18.
To his agenre heaƿre, To HIS OWN necessity.

By the poets this reciprocal sense of *his*, *hise*, &c. is sometimes expressed by *ƿin* and *ƿine* (*suus -a -um*) *his own*: as, *Bƿeƿo enƿla beƿeah eaƿum ƿinum, The ruler of the angels (God) saw with HIS eyes.* Cæd. p. 23. 25.
ƿið ðrihten ƿinne, Against HIS Lord. Cæd. p. 7. 20.
Oƿſloh bƿoƿon ƿinne, He slew HIS OWN brother. Cæd. p. 24. 4.
Aƿiƿ Aƿnahaƿe iðere ƿine, Give to Abraham HIS OWN woman or wife. Cæd. p. 57. 12.

43. *Sylƿ* or *ƿilƿ*, *ƿylƿe* or *ƿilƿe*, or sometimes *ƿelf*, *self*, is declined like the common adjective; but it is often joined with other pronouns, and then it is either indeclinable or thus modified:

SINGULAR.

PLURAL.

N. <i>Icƿylƿ</i>	<i>I myself</i>	<i>ƿeƿylƿe</i>	<i>we ourselves</i>
G. <i>Minƿylƿeƿ</i>	<i>of myself</i>	<i>Uƿeƿylƿeƿna</i>	<i>of ourselves</i>
&c. &c.		&c. &c.	
N. <i>ðuƿylƿ</i>	<i>thyself</i>	<i>Geƿylƿe</i>	<i>ye yourselves</i>
G. <i>ðuƿylƿeƿ</i>	<i>of thyself</i>	<i>Geƿeƿylƿeƿna</i>	<i>of you your-</i>
&c. &c.		&c. &c.	<i>[selves]</i>
N. <i>heƿylƿ</i>	<i>he himself</i>	<i>hiƿylƿe</i>	<i>they themselves</i>
G. <i>hiƿylƿeƿ</i>	<i>of himself</i>	<i>hiƿaƿylƿeƿna</i>	<i>of themselves</i>
&c. &c.		&c. &c.	
N. <i>heoƿylƿe</i>	<i>she herself</i>	<i>hiƿylƿe</i>	<i>they themselves</i>
G. <i>hiƿeƿylƿeƿ</i>	<i>of herself</i>	<i>heoƿaƿylƿeƿna</i>	<i>of themselves</i>
&c. &c.		&c. &c.	
N. <i>hiƿylƿ</i>	<i>itself</i>		
G. <i>hiƿylƿeƿ</i>	<i>of itself</i>		
&c. &c.			

Sylƿ is also annexed to nouns: as *Petƿurƿylƿ* *Peter's self*. *Eniƿƿylƿ* ranƿe "Pateƿ Noƿteƿ" æƿoƿt, *Christ himself sang "Pater Noster" first.* Elstob's Hom. St. Greg. Pref. xxxvi.

DEFINITIVES.

44. Words which define or point out individuals or classes may be justly termed Definitives.

Se <i>the</i>	Þiſ <i>this</i>
Ænig, ænī <i>any</i>	Nænig <i>none</i>
Ænlic, ænlicig <i>each one</i> ..	Sum <i>some</i>
Eal } <i>all</i>	Æuþer <i>other</i>
Ælc }	
Ælc-uhſ <i>any thing</i>	Nan-uhſ <i>nothing</i>
Ylc, ylce <i>same</i>	Spilc, ſpilce <i>such</i>
Ægðer <i>either</i>	Naðer <i>neither</i>
Apriht <i>aught, any thing</i>	{ Nopriht } <i>naught, nothing.</i>
	{ Napriht }

These and some other words are definitives ; but *Se the*, commonly called an article, and *Þiſ this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

DECLENSION OF THE ARTICLE AND OTHER DEFINITIVES.

45. The article or definitive *ſe, ſeo, þæt, the, that*, has three genders, and is thus declined :

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. Se ^a	Seo ^d	Ðæt ^h <i>the, that</i>
G. Ðær	Ðæpe ^e	Ðær ⁱ <i>of the, that</i>
D. Ðam ^b	Ðæpe ^f	Ðam ^b <i>to, from, &c. the, that</i>
A. Ðone ^c	Ða ^g	Ðæt ^h <i>the, that.</i>

^a ſeo, þone, þæne, and þæt.

^b þæm, þan, þon, þi, and in
Dan.-Sax. þý and þiz.

^c þæn, þæne, þene, and þanne.

^d ſe, ſio, þæp, þeo, þeo, and þæt.

^e þepe.

^f -on is sometimes added to
þæpe : as þæpon in *ed.*

^g þæne.

^h þæt.
ⁱ þiſ, þaſ.

PLURAL.

Masc. Fem. & Neut.

N. Ða ^a	<i>the, those</i>
G. Ðæpa ^b	<i>of the, those</i>
D. Ðam ^c	<i>to or from the, those</i>
A. Ða	<i>the, those.</i>

^a In Dan.-Sax. þu, þý; and in the Nor.-Sax. tezz and teýý. ^c þæt, þam, þon, þi, and in Dan.-Sax. þý and þiz.

^b In Nor.-Sax. tezzpa and teýýpa.

The Anglo-Saxon article is prefixed both to proper and common names: *re* is put before masculine nouns; as, *re man the man*, and *re Iohanner John*: *reo* before feminine nouns; as *reo wifman the woman*, and *reo Æþelþeode Æthelfleda*: and *þæt* before neuter nouns; as, *þæt sæd the seed*.

46. The Definitive Ðiŕ *this*, is declined thus:

SINGULAR.

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>
N. Ðiŕ ^a	<i>this</i>	hie	Deoŕ	<i>this</i>
G. Ðiŕeŕ ^b	<i>of this</i>	Ðiŕŕeþe ^d	<i>of this</i>	Ðiŕeŕ
D. Ðiŕum ^c	<i>to, &c.</i>	Ðiŕŕeþe ^d	<i>to, &c.</i>	Ðiŕum ^c
A. Ðiŕne	<i>this.</i>	Ðaŕ ^e	<i>this.</i>	Ðiŕ ^a

PLURAL.

Masc. Fem. & Neut.

N. Ðaŕ	<i>these, hi, hæ, hæc</i>
G. Ðiŕŕeþa ^f	<i>of these</i>
D. Ðiŕum	<i>to, by, &c. these</i>
A. Ðaŕ	<i>these.</i>

^a þæŕ, þeŕ, þeoŕ.

^b þiŕŕeŕ, þeŕeŕ, þæŕ.

^c þiŕ, þiŕon or þýŕon, þaŕum,

^d þiŕŕe, þæþe, þiŕeþe.

^e þæŕ, þeoŕ.

^f þiŕŕa, þiŕeþa, þiŕŕ or þýŕŕ.

þýŕum.

Sometimes þis *this*, in the masculine or feminine gender appears to be less definite than common, and merely supplies the place of the article *se, seo, þæt the* : as, *Send us on þar swyn, Send us into the swine*, Mark v. 12. Ða eodon þa unclænan gartas on þa swyn, *Then the unclean spirits entered into the swine*.

47. The following definitives are declined like *min my*, or *god good* :

<i>Masc. & Neut.</i>	<i>Fem.</i>
Ænig, æn	ænige <i>any</i>
Nænig	nænige <i>none</i>
Ænlic, ænlic	ænlice <i>each</i>
Sum	sume <i>some</i>
Eall	ealle <i>all</i>
Ælc	ælce <i>all</i>
Apiht, apuht, apht, auht, aht, uht, piht, or puht	} ...— <i>any-thing</i>
Ælc-uh	— <i>any-thing</i>
Napiht, nopiht, nauht, naht, nænigpuht	}— <i>no-thing</i>
Nan-uh	— <i>no-thing</i>
Spilc, hpic, þilic, þylc or þirlic,	}rpilce <i>such</i>
Ylc	ylce <i>same</i> .

These are declined like adjective pronouns in *-er*, such as *eoper your* :

<i>Masc. & Neut.</i>	<i>Fem.</i>
Æwer, ower, oþor, oþer, ouwer	æwere, &c. <i>other</i>
Ægwer	ægwere <i>both, either</i>
Næwer, næwer, næþor, næwæ- þer, nohwer, &c.	} næwere <i>neither, &c.</i>

RELATIVE PRONOUNS.

48. Relative Pronouns are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. *Ʒpa*, *hua* *who*, Masc. and Fem., and *hpæt*, *huæt* *what*, Neut. &c. are thus declined :

SINGULAR & PLURAL.

Masc. & Fem.		Neut.	
N.	<i>Ʒpa</i> <i>who</i>	<i>Ʒpæt</i> ^c	<i>what</i>
G.	<i>Ʒpær</i> <i>whose</i>	<i>Ʒpær</i>	<i>of what</i>
D.	<i>Ʒpam</i> ^a <i>to whom</i>	<i>Ʒpam</i> ^a	<i>to what</i>
A.	<i>Ʒpæne</i> ^b <i>whom.</i>	<i>Ʒpæt</i>	<i>what.</i>

^a *hpæm* and *hƷi*.^b *hƷone*.^c *hƷat*, *huæt*.

EXAMPLES.

The use of *Ʒpa* may be seen in the following examples. *Ʒpa* *Ʒealbe þe Ʒiŕne anpealb*, *Who gave thee this power?* Matt. xxi. 23. *Hua iŕ þiŕ*, *Who is this?* *Ʒpær ŕunu iŕ he*, *Whose son is he?* Matt. xxii. 42. *Ʒpæne ŕece Ʒe*, *Whom seek ye?* John viii. 7. *Ʒpæt penŕt þu*, *What thinkest thou?* Mark iv. 41.

Ʒpæt is used for *hpa* : as, *Ʒpæt iŕ þeŕ*, *Who is this?* Mark iv. 41. *Ʒpæt iŕ þeŕ manneŕ ŕunu*, *Who is this man's son?* John xii. 34.

In the same manner—that is like *hpa*—are declined

MASCULINE and FEMININE.

ÆƷ hpa *every one**Elleŕ hpa* *who else?**Iŕe hpa* *any one*

Ʒpa hpa ƷƷa *whosoever* : as, *Ʒpa hpa ƷƷa eoŕ ne undeŕŕeħð*,
Whosoever shall not receive you.
 Matt. x. 14.

NEUTER.

ÆƷ hpæt (from *ælc hpa*) *every thing**Elleŕ hpæt* *what else?**Iŕe hpæt* *any thing*

Ʒpa hpæt ƷƷa *whatsoever* : as, *Doð ƷƷa hpæt ƷƷa he eoŕ ŕeceƷe*, *Do whatsoever he telleth you.* St. John ii. 5.

49. The relative pronoun *hpilc*, *Masc.* (qui) *who* ; *hpilce*, *Fem.* (quæ) *who* ; *hpilc*, *Neut.* (quod) *which* or

what. Gen. *hpilceƿ*, Masc. and Neut. (*cujus*) *whose*; *hpilceƿe* or *hpilcƿe*, Fem. *whose*, &c. is declined like the adjective *ƿod good*, or the adjective pronoun *unceƿ*, &c.

Ɔpa hpilc ƿpa whosoever, is declined in the same manner: as, *Ɔpa hpƿylcne ƿpa hi bædon*, *Whomsoever they asked.* Mark xv. 6.

Ɔpilc is also used in a definitive sense, signifying *every one*, *all*; and its compounds *æghpilc*, *æghpilce* (for *ælc hpilc*) *every one*, &c.

OF NUMBERS.

50. Numbers are either Cardinal or Ordinal. The *Cardinal* express numbers absolutely, and are the *hinges* upon which the others turn: as, an *one*; *ƿteƿen two*; *þƿý three*, &c.

Ordinal Numbers denote *order* or *succession*: as *ƿe ƿopma the first*; *ƿe oƿen the second*; *ƿe þƿudda the third*, &c.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

1 An ^a <i>one</i>	Ɔe ƿopma <i>the first</i>
2 ƿteƿen ^b <i>two</i>	Ɔe oƿen <i>the second</i>
3 Ɔƿý ^c <i>three</i>	Ɔe þƿudda <i>the third</i>
4 Ƒeoƿen <i>four</i>	Ɔe ƿeoƿa <i>the fourth</i>
5 Ƒif <i>five</i>	Ɔe Ƒifra <i>the fifth</i>
6 Ɔix <i>six</i>	Ɔe Ƒixra <i>the sixth</i>
7 Ɔeoƿon ^d <i>seven</i>	Ɔe ƿeoƿa <i>the seventh</i>
8 Ɔahta <i>eight</i>	Ɔe eahta <i>the eighth</i>
9 Nigon <i>nine</i>	Ɔe nigra <i>the ninth</i>
10 Týn <i>ten</i>	Ɔe teora <i>the tenth</i>
11 Endlufan ^e <i>eleven</i>	Ɔe endlufra ^f <i>the eleventh</i>
12 Ƨƿelf <i>twelve</i>	Ɔe Ƨƿelfra <i>the twelfth</i>
13 Ɔneotýne <i>thirteen</i>	Ɔe þneoteƿa <i>the thirteenth</i>
14 Ƒeoƿeƿtýne <i>fourteen</i>	Ɔe ƿeoƿeƿteora <i>the fourteenth</i>
15 Ƒiftrýne <i>fifteen</i>	Ɔe Ƒifreora <i>the fifteenth</i>
16 Ɔixtrýne <i>sixteen</i>	Ɔe Ƒixteora <i>the sixteenth</i>
17 Ɔeoƿontrýne <i>seventeen</i>	Ɔe ƿeoƿonteora <i>the seventeenth</i>
18 Ɔahtatrýne <i>eighteen</i>	Ɔe eahtateora <i>the eighteenth</i>

^a æac, æn.

^d ƿeoƿen, ƿýpan.

^b ƿteƿe, ƿƿg, ƿpa.

^e ændleƿan, ændlýƿan.

^c þneo, like the Cimbric Þ R ð *thry*. ^f endleƿra, ænlýƿra, ællýƿra.

CARDINAL NUMBERS.	ORDINAL NUMBERS.
19 Nigontýne <i>nineteen</i>	Se nigonteoþa <i>the nineteenth</i>
20 Tpentiz <i>twenty</i>	Se tpenteozoþa <i>the twentieth</i>
21 An ʒ tpentiz <i>one and } twenty</i> ..	An ʒ tpenteozoþa <i>one and twen- tieth</i>
30 Ðpittiz <i>thirty</i>	Se þpittizoþa <i>the thirtieth</i>
40 Feopentiz <i>forty</i>	Se feopenteozoþa <i>the fortieth</i>
50 Fiftiz <i>fifty</i>	Se fipteozoþa <i>the fiftieth</i>
60 Sixtiz <i>sixty</i>	Se sixteozoþa <i>the sixtieth</i>
70 bUNDreopontiz <i>seventy</i> ..	Se bUNDreopontizoþa <i>the se- ventieth</i>
80 bUNDæhtatiz <i>eighty</i>	Se bUNDæhtatizoþa <i>the eighti- eth</i>
90 bUNDnigontiz <i>ninety</i>	Se bUNDnigonteozoþa <i>the nine- tieth</i>
100 bUNDreontiz <i>an hun- } dred</i> ..	Se bUNDreonteozoþa <i>the hun- dredth</i>
110 bUNDenlufontiz <i>an hun- dred and ten</i> ..	&c. &c.
120 bUNDæpeltiz <i>an hundred and twenty</i>	
200 Tpahund <i>two hundred</i>	
1000 Ðuyend <i>a thousand</i> &c. &c.	

51. To the preceding Numerals may be added, Sum, rume, *some*, or *about*; as, þpittiza rum, *some thirty*, or *about thirty*, Sumetpegen, *about two*, Sume ten, *about ten*, Ba, begen, batpa, butu, butpu, *both*, Tpin, zetpin, *twins*, An-fealb (*one fold*), *simple*; tpy-fealb, *two-fold*; þpy-fealb, *three-fold*.

Sið, *a journey, time*, especially in the Dative Plural riþum, riþon, or riþan, is added to numerals to denote *times*; as, Feoper riþon *four times*, Fif riðon *five times*, Hundreopontiz riþon *seventy times*. The three first Numerals have their own form to express this idea; as, æne *once*, tpyþa *twice*, þpyþa *thrice* or *three times*.

DECLENSION OF NUMERALS.

52. An, ane *one*, and rum, rume *some*, are declined like the adjective ʒod *good*.

Ba *both*, tpa *two*, and þpȳ *three*, are declined thus :

N. Ba	<i>both</i>
G. Beȝna	<i>of both</i>
D. Bam	<i>to or by both</i>
A. Ba	<i>both.</i>

Feopen in the Dative remains feopen ; as in Orosius, p. 22, On feopen dazum *in four days* : but it makes feopena in the Genitive.

Fif *five*, and fix *six*, are indeclinable.

Seoƿon *seven* has a Genitive, seoƿona.

Tpelf has tpelfum and tpelfa ; as, an of þam tpelfum, an þapa tpelfa, *one of the twelve*. But it is often indeclinable ; as, mid hȳr tpelf leorning-cnihtum, *amidst his twelve learning knights (disciples)*.

Tpentiz *twenty*, and other words in -tiz are declined

N. -tiz
G. -tiz-na
D. -tiz-um ^a
A. -tiz.

^a -on, -an.

These words in -tiz are used in the nominative and accusative both as nouns which govern the genitive, and as adjectives which are combined with nouns in the same case ; but in the dative and genitive they seem to be used merely as adjectives ; as, tpentiz ȝeapa, *twenty years* : thƿittiz ƿcillingaƿ or ƿcillinga *thirty [of] shillings* : tpentizum ƿintƿum *for twenty years*, þƿittizum þƿendum *by thirty thousands*.

53. The word HEALF *half*, before or after a numeral denotes that half must be taken from the number expressed ; as Oþer healƿ, *one and a half*, Ðreo healƿ or Ðriððe healƿe, *two and a half*, Tpa ȝeape ȝ þriððe healƿ, *two years and half the third*, Feoƿþe healƿe, *three and a half*.

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, U, X, L, D, M.

CHAPTER V. THE VERB.

54. A Verb is said to be "that part of speech which signifies *to be*, or *to do*;" or it *asserts* something of a noun: as, *Se man lufað*, *the man loveth*; here *lufað* is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. *His boc is*; and *Tpelf pitega rýndon*, *twelve prophets are*. In these examples, *is* and *are* are known to be verbs, because they assert the *existence* or *being* of *his boc* and *tpelf pitega*.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*.

55. In regard to their inflection, Verbs are *regular*, *irregular*, or *defective*.

56. To Verbs belong *Conjugation*, *Mood*, *Tense*, *Number*, and *Person*.

CONJUGATION.

57. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation*.

* What is generally termed the passive voice has no existence in the Anglo-Saxon, any more than in the modern English language. The Anglo-Saxons wrote, *he is lufod*, *he is loved*. Here *he is* is the *ind. indef. of the neut. verb eom*, and *lufod* *loved*, is the *perfect participle* of the verb *lufian to love*. In parsing, every word should be considered a distinct part of speech: we do not call "*to a king*" a dative case in English, as we do *regi* in Latin, because the English phrase is not formed by inflection, but by the auxiliary words "*to a*." If these auxiliary words do not form cases in English nouns, but are

THE MOODS.

58. The change a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

59. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative mood*; as, Ic lufige, *I love*, or *shall love*. Ne ferde, *He went not*. Lufart þu me; *Lovest thou me?*

60. The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some member of the sentence, sometimes expressed, but often understood: as, Ic eop ȝylle nipe beboð. ꝥ ȝe lufion eop betpȳnan, *I give you a new commandment, that ye love one another*. St. John, xiii. 34. Ðæt þu oncnape, *That thou mightest know*. St. Luke, i. 4.

This mood, from denoting *duty*, *will*, *power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

61. The form of the verb used for *commanding*, *intreating*, *permitting*, &c. from the chief use of it, is called the *Imperative mood*, as, ƿrit fiftig, *Write fifty*. Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination -an; as, Gȳfan *to give*, ȝȳf *give*, or ȝif þu *give thou*.

62. The Infinitive mood expresses the *action* or *state* denoted by the verb in a general manner, without any reference to number, person, or time. It may be denominated a verbal noun, and ends in -an, -ean, -ian, -gan, -gean, -gian, or -on; as, Lufian *to love*.

universally rejected, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected, not only from the English, but from its parent the Saxon? Thus, Ic mæg beon lufod, *I may be loved*, instead of being called the *potential mood*, *pass.* is more rationally parsed by considering mæg a verb in the *indic. mood*, *indef. tense*, 1st. sing.: beon, the *infin. mood* of eom *am*, after the verb mæg: lufod is the *perfect participle* of the verb lufian. See Note, p. 46.

PARTICIPLES.

63. A Participle is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from a verb in this, that the participle implies no affirmation.

There are two participles ; the Imperfect and the Perfect.

64. The Imperfect participle in Anglo-Saxon is formed by substituting -ande, -ænde, -enbe, -inde, -onde, -unbe, and -ýnde for the infinitive terminations, and represents an action as going on, but not ended : as, *De pær hælende ælce adle*, *He was HEALING every disease*. Matt. iv. 23.

65. The Perfect participle denotes an action which is perfect or complete, and is formed by changing the infinitive terminations into -ad, -æð, -eð, -id, -od, -uð, and -ýð, and often prefixing *ge-* ; as from *Lufian to love*, is formed *Lufod*, or *Ġelufod*, *loved* ; from *Alýran to redeem*, *Alýfed* *redeemed*.

When verbs have the letters *τ*, *p*, *c*, *h*, *x*, and *ř*, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before *ð* in the participle, but change *ð* into *τ* ; as from *Dýppan to dip*, would be regularly formed *Dýpped* *dipped*, contracted into *Dýppð*, *Dýppt*, and *Dýτ* *dipped*.

All participles are declined like adjectives.

TENSE.

66. Tense is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination ; the one to express time *Indefinite*, and the other time *Perfect* or past : there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or Past.

67. Time indefinite may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times ;

in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time, as *Ic lufize I love (at all times)*: *Eadige rynd mild heortan, Blessed are the (mild-hearted) merciful.* *Ic secze, I say, or affirm (always).*

68. The Perfect or past tense, from its name, evidently denotes an action as past or finished, and is formed from the infinitive mood by adding -ede or -ode after the rejection of the infinitive terminations -an, -ean, -ian, -zan, -zean, -zian; as, Infinitive, *lufian to love*, Perfect, *Ic lufode I loved.*

69. Verbs having the consonants *ð, f, g, l, m, n, p, r,* and *ð*, before the infinitive termination, often contract this tense, and have only -de added instead of -ede or -ode; as, *betýnan to shut*, *betýnde I shut or have shut*; *adræfan to drive away*, *adræfde I drove away*; *alýran to redeem*, *alýrde I redeemed.*

The *ð* is often changed into its corresponding consonant *τ* when preceded by the consonants *τ, p, c, h, x,* and *r*, as well in the perfect tense as in the participle (see paragraph 65); *metan to meet*, *met-te met*, for *met-de*; *dýppan to baptize or dip*, *dýpte I baptized or dipped.*

Verbs which end in -dan or -tan with a consonant preceding, do not take an additional *ð* or *τ* in the past tense; as, *sendan to send*, *sende I sent*; *ahneddan to liberate*, *ahnedde I liberated*; *plihtan to plight or pledge*, *plihde I plighted or pledged*; *settan to set*, *sette I set.*

NUMBER AND PERSON.

70. One or more persons may speak, be spoken *to*, or spoken *of*: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic bæpne I burn*, *ƿe bæpnað we burn.*

71. There are three Persons in each number.

	SINGULAR.	PLURAL.
First Person	<i>Ic bæpn-e</i>	<i>ƿe bæpn-að</i>
Second Person	<i>ðu bæpn-ƿt</i>	<i>ge bæpn-að</i>
Third Person	<i>he bæpn-ð.</i>	<i>hi bæpn-að.</i>

The first person singular is formed from the infinitive by changing -an or -ean &c. into -e, and the second into -ŕt, -aŕt, or -eŕt, and the third into -ð, -að, -eð.

In the third person singular the aspirate ð is often changed into the soft t; as, aŕiŕt *he riseth*. This may be frequently observed, when the infinitive ends in -ðan, -ŕan, or -tan; as, fæðan *to feed*, fæt *he feedeth* or *will feed*; næŕan *to rush*, næŕt *he rusheth*; hætan *to name*, to *call*, hætt *he called*.

When the infinitive ends in -an with a vowel before it, the plural persons end in -iað; as, ðinȝŕian *to hunger*, ðinȝŕiað *we, ye, they hunger*; pȝŕian *to curse*, pȝŕiað *we, ye, they curse*. If the infinitive end in -eon, the plural persons are formed in -eoð; as, ȝeŕeon *to see*, ȝeŕeoð *we, ye, they see*: but if a consonant go before -an, then they end in -að; as, þȝŕŕtan *to thirst*, þȝŕŕtað *we, ye, they thirst*. The plural persons also end in -on, -en, -un, -an, as well as -að: as, pītun, pītað *ye wot*, or *know*; nȳton, nuuton, nȳtað *ye know not*. It is sometimes read putar *ye know*, and by the poets putoð, for they often use the termination -oð instead of -að.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, Ðŕæt ete pe, *what shall we eat*; Ðu fleo ȝe, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, ŕpillan *to spill*, ŕpilŕt *spillest*, ŕpilð *spilleth*, ŕpilðe *spilled*. Where it would be too harsh to add ŕt and ð to the bare root, an e is inserted; but only in the indefinite tense; as, naman *to name*, nameŕt *namest*, nameð *nameth*:—the perfect is regularly formed nemðe *named*; and so is the perfect participle nemned *named*.

On all occasions, when e follows i, a ȝ is inserted between them; hence lupie *I love*, becomes lupiȝe *I love*; and lupienðe *loving*, becomes lupiȝenðe *loving*: ȝ is also often found before an e or ea; as, ŕceapiȝan, or ŕceapiȝean *to shew*, which are the same as ŕceapian *to shew*.

REGULAR VERBS.

72. Verbs are regular when they form their perfect tense in -de, -ede, or -ode, and perfect participle in -ed, -ad, -æd, -id, -od, -ud, or -ýð.

73. THE CONJUGATION OF A REGULAR VERB.

The principal Parts.

<i>Infinitive.</i>	<i>Perfect.</i>	<i>Perf. Participle.</i>
Bæpn-an <i>to burn</i> ,	bæpn-de <i>burned</i> ,	bæpn-ed <i>burned</i> .
Luþ-ian <i>to love</i> ,	luþ-ode <i>loved</i> ,	luþ-od <i>loved</i> .

74. Luþian *to love*, is not given as an example of conjugating a regular verb, because, having a *z* inserted between *i* and *e*, it is not so regular as many other words; for instance, Bæpnan *to burn*; Lennan *to know*; Fýllan *to fill*; &c.

BÆPNAN *to burn* is thus conjugated :

INDICATIVE MOOD.

Indefinite Tense *—shall.

SING.	Ic bæpn-e	<i>I burn or shall burn</i>
	Ðu bæpn-ŕt ^a	<i>thou burnest or shalt burn</i>
	He, heo, or hit bæpn-ð ^b	<i>he, she, or it burneth, &c.</i>
PLUR.	Ƴe bæpn-að ^c	<i>we burn or shall burn</i>
	Ge bæpn-að ^c	<i>ye or you burn or shall burn</i>
	Ði bæpn-að ^c	<i>they burn or shall burn.</i>
	^a -aŕt, -eŕt. ^b -að, eð. ^c -on, -en, -un, -an.	

* This tense is also formed by the neuter verb eom *I am*, and the imperfect participle; as,

Ic eom bæpn-ende	<i>I burn, am burning, or do burn</i>
Ðu eapst bæpn-ende	<i>thou burnest, art burning, or dost burn.</i>
&c.	&c.

In Dano-Saxon, this tense is sometimes inflected thus ;

SINGULAR.		PLURAL.
Ic bæpn-a, -o	<i>I burn</i>	Ƴe bæpn-aŕ, -eŕ <i>we burn</i>
Ðu bæpn-eŕ, -aŕ	<i>thou burnest</i>	Ge bæpn-aŕ, -eŕ <i>ye burn</i>
De &c. bæpn-a, -aŕ, -eŕ, -iŕ	<i>he &c. burneth.</i>	Ði bæpn-aŕ, -eŕ <i>they burn.</i>

Perfect Tense -ed—have.*

SING.	Ic bæpn-de ^a	<i>I burned</i>
	Ðu bæpn-deŕ ^b	<i>thou burnedst</i>
	He, heo, or hýt bæpn-de.	<i>he, she, or it burned.</i>
PLUR.	Ʒe bæpn-don ^c	<i>we burned</i>
	Ge bæpn-don ^c	<i>ye or you burned</i>
	Hl bæpn-don ^c	<i>they burned.</i>

^a -ede, -ode ^b -deŕ or -odeŕ in Dano-Saxon. ^c -odon.

SUBJUNCTIVE MOOD.

Indefinite Tense—if, that.

may, can, might, could, would, or should.

SING.	Ic bæpn-e ^a	<i>I burn</i>
	Ðu bæpn-e	<i>thou burn</i>
	He, &c. bæpn-e	<i>he, &c. burn.</i>
PLUR.	Ʒe bæpn-on ^b	<i>we burn</i>
	Ge bæpn-on ^b	<i>ye burn</i>
	Hl bæpn-on ^b	<i>they burn.</i>

^a Ʒif if, or þat that, understood. ^b -an.

Perfect Tense^a—if, -ed.

SING.	Ic bæpn-de ^b	<i>I burned</i>
	Ðu bæpn-de	<i>thou burned</i>
	He, heo, or hit bæpn-de	<i>he, she, or it burned.</i>
PLUR.	Ʒe bæpn-don ^c	<i>we burned</i>
	Ge bæpn-don ^c	<i>ye burned</i>
	Hl bæpn-don ^c	<i>they burned.</i>

^a This tense is often inflected like the perfect tense indicative. ^b Ʒif if, or þat that, understood. ^c -edon, -odon.

* The past tense is also formed by Ʒær, the past tense of the neuter verb eom, and the imperfect participle; as,

SING.	Ic Ʒær bæpn-en-de	<i>I burned, did burn, or was burning</i>
	Ðu Ʒære bæpn-en-de	<i>thou burnedst, didst burn, or wast burning, &c.</i>

IMPERATIVE MOOD.

SING. Bæpn þu *burn thou.*PLUR. Bæpn-að^a ge *burn ye.*^a bæpne, and in Dano-Saxon bæpn-aſ, -eſ.

INFINITIVE MOOD.

*Indefinite Tense—to.*Bæpn-an *to burn.*

There is another form of the infinitive, which has a more extended signification; as, Ðýt iſ tîma to bæpn-enne, *It is time to burn.*

To, about to; of, in, *and* to, -ing; to be -ed.

Bæpn-enne { *to burn, about to burn; of, in, and*
 { *to burning, and to be burned.*

PARTICIPLES.

*Imperfect -ing.*Bæpn-ende^a *burning.*^a -ande.*Perfect -ed.*Bæpn-ed^b *burned.*^b -od, -ad.

IRREGULAR VERBS.

75. A verb is called irregular when it does not form its perfect tense in -de, -ede, -ode; and perfect participle in -ed, -ad, -æd, -îd, -od, -ud, or -ýd; as,

<i>Infinitive.</i>	<i>Perf. Tense.</i>	<i>Perf. Part.</i>
Ŵritan <i>to write.</i>	Ŵrat <i>wrote.</i>	Ŵriten <i>written.</i>
&c.	&c.	&c.

In Anglo-Saxon, most verbs being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes a, be, for, ge, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs will be found in page 49; but the following general observations will be very use-

ful to the student in shewing the manner of forming the Perfect Tense, and Perfect Participle, in monosyllabic verbs.

76. Verbs which become monosyllables after casting away the infinitive termination, when the remaining vowel is a, often change it into o, and occasionally into eo; and ea generally into eo, in the past tense; while the vowel in the perfect participle remains unchanged; as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Participle.</i>
Standan <i>to stand.</i>	Stod <i>stood.</i>	Standen <i>stood.</i>

77. Verbs which have e or eo before the letters ll, lȝ, lt, ȝp, ȝf, ȝȝ, and the like, have ea—and in a few cases æ—in the past tense, and o in the perfect participle; as,

Delȝan *to dig* Dealȝ *dug* Dolȝen *dug.*

But e before a single consonant, or before a double consonant differing from the above, is often changed into æ in the perfect tense; while the perfect participle remains like the infinitive: as,

Fȝetan <i>to fret</i>	Fȝæt <i>fretted</i>	Fȝetan <i>fretted.</i>
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78. Verbs which have i before the double consonants nn, nȝ, nc, nð, mb, mp, &c. often change the i into a in the past tense, and into u in the past participle; as,

Singan <i>to sing</i>	Sang <i>sang</i>	Sungen <i>sung.</i>
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Those which have i before a single consonant also change the i into a in the perfect tense; the perfect participle is like the infinitive, or in u; as,

Driȝan <i>to drive</i>	Draȝ <i>drove</i>	Driȝen <i>driven.</i>
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Formation of Persons in Irregular Verbs.

79. The personal terminations are most commonly like those in regular verbs: as, Ic stānde *I stand*, þu stāndeȝt *thou standest*, he stāndeð *he standeth*. Plur. we, ye, they stand.

80. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular

in the indefinite tense; but the plural persons retain the vowel of the first person singular.

a is generally changed to æ, and sometimes to e or ý.

e, ea, and u often become ý, and sometimes i.

o is converted into e.

u or eo becomes ý.

The other vowels, i and ý, are not changed.

From *Bacan to bake*, we have Ic bace *I bake*, þu bæcƿt *thou bakest*, he bæcð *he baketh*. Plur. pe, ge, hi bacað *we, ye, they bake*.

From *Standan to stand*, we also sometimes find Ic ƿtande *I stand*, þu ƿtenƿt *thou standest*, he ƿtent *he standeth*. The plural as above.

From *Ētan to eat*, we have Ic ete *I eat*, þu ýtƿt *thou eatest*, he ýt *he eateth*. Plur. pe, ge, hi etað *we, ye, they eat*.

From *Sceotan to shoot*, are formed Ic ƿceote *I shoot*, þu ƿcýtƿt *thou shootest*, he ƿcýt *he shooteth*. Plur. pe, ge, hi ƿceotað *we, ye, they shoot*.

81. The same observations which were made on the formation of the third person of regular verbs ending in *dan*, *ƿan*, *tan*, &c., will be applicable here: as, Ic ƿide *I ride*, he ƿit or ƿideð *he rides*; Ic cƿeðe *I say*, þu cƿýrt *thou sayest*, he cƿýð *he saith*; Ic ceore *I choose*, þu cýrt *thou choosest*, he cýrt *he chooses*;—and in *etan to eat*.

Verbs which have c, cc, and g before the infinitive termination, often change these letters into h when they are followed by t: as, *Racan to reach*, ƿæhte *he reached*, ƿahton *we, ye, they reach*. The c is not changed before other letters: as we find þu ƿacƿt *thou reachest*, and he ƿacað *he reaches*; *Læcan to take hold of*, læhte *he took hold of*; *Stƿeccan to stretch or strew*, ƿtƿehton *we, ye, they strewed* (Matt. xxi. 8); *Bƿingan to bring*, bƿoht, bƿohte, *I or he brought*, bƿohton *we, ye, they brought*.

82. The persons in the perfect tense are often formed

like regular verbs ; but the second person singular more frequently ends in *e* : as, from *Bacan to bake*, we have the past tense *Boc, boce*.

Perfect Tense.

SINGULAR.		PLURAL.	
Ic boc	<i>I baked</i>	Ƴe bocon	<i>we baked</i>
Ɖu boce	<i>thou bakedst</i>	Ʒe bocon	<i>ye baked</i>
Ɗe, &c. boc	<i>he, &c. baked.</i>	Ɗi bocon	<i>they baked.</i>

83. Verbs which have *u* or *o* after the first vowel in the *perfect participle*, often have *u* in the second person singular and all the plural persons of this tense ; as in regular verbs, the third person singular is like the first : as,

Perfect Tense.

SINGULAR.		PLURAL.	
Ic ƴanȝ	<i>I sang</i>	Ƴe ƴunȝon	<i>we sang</i>
Ɖu ƴunȝe	<i>thou sangest</i>	Ʒe ƴunȝon	<i>ye sang</i>
Ɗe, or heo, ƴanȝ	<i>he or she sang.</i>	Ɗi ƴunȝon	<i>they sang.</i>

Sometimes *ƴt* is joined to the second person singular : as, *Ic ƴanȝ I found*, *Ƴu ƴunde or ƴundeƴt thou foundest, &c.*

84. Verbs of one syllable terminating in a vowel, have an *h* annexed to them ; and those in *ȝ* generally change the *ȝ* into *h*, in all parts of the verb, as well as in the imperative mood : as, *Ƴpean to wash* ; Imperative *Ƴpeah wash* ; Perfect tense, *Ƴpoh washed*. *Ɔtȝan to mount* ; Perfect tense, *ƴtah*.

DEFECTIVE VERBS.

85. Verbs which are deficient in tense or person, are properly called *defective* : such as, *mot can* ; *moƴt must, &c.*

The Greeks and Romans expressed the most common modes of action or existence by inflection ; but the Anglo-Saxons generally denoted them by the following *irregular and defective verbs*.

86. Simple *affirmation* or *existence* is denoted by *ƿeƿan* or *beon* *to be*, or *ƿeopðan*, *Ʒeƿeopðan*, *to be* or *to be made*, which are thus conjugated :

<i>Infin.</i>	<i>Indef.</i>	<i>Perf.</i>	<i>Perf. Particip.</i>
ƿeƿan <i>to be.</i>	Eom <i>am.</i>	ƿæƿ <i>was.</i>	ƿeƿen or Ʒeƿeƿen <i>been.</i>
Beon <i>to be.</i>	Beo <i>am.</i>	_____	_____

<i>Infin.</i>		<i>Indef.</i>
ƿeopðan { <i>to be, or</i>		ƿeopðe { <i>am, or</i>
ƿýpðan { <i>to be made</i>		{ <i>am made.</i>
{ <i>or done.</i>		

<i>Perf.</i>		<i>Perf. Particip.</i>
ƿeapð { <i>was, or</i>		ƿopðen { <i>been, made,</i>
{ <i>was made.</i>		Ʒeƿopðen { <i>or done.</i>

INDICATIVE MOOD. *Indefinite Tense.*

am *am, or shall be.* *am, shall be, or am made.*

SING.	Ic eom ^a	beo ^c	ƿeopðe *
	Ðu eapƿ ^b	býƿƿ ^f	ƿeopðeƿƿ
	He, &c. iƿ ^c .	býð ^g .	ƿeopðeð.
PLUR	ƿe ƿýnd ^d	beoð ^h	ƿeopðað
	Ʒe ƿýnd ^d	beoð ^h	ƿeopðað
	Ði ƿýnd ^d .	beoð ^h .	ƿeopðað.

^a eam, am, om ; ap ; ƿi, ƿý.	ƿýndun, ƿendun, ƿiendun ; apun.
^b apð ; ƿi ; eƿ.	^e beom, biom.
^c ýƿ ; ƿi, ƿie, ƿeo.	^f býƿƿ. ^g býð, beoð, beo.
^d ƿýnd, ƿýnt, ƿýn, ƿýn, ƿýn,	^h bioð, biþon, and in Dano-
ƿýnt, ƿeon, ƿie ; ƿýndon, ƿýndon,	Saxon beoþan.

* This tense is also thus conjugated :

SING.	Ic ƿupðe, -ðe, ƿýpðe
	Ðu ƿupðeƿƿ, ƿupðeƿƿ, ƿýpðe
	ðe ƿeopðe, ƿupðe, -ðe, ƿýpðe, ƿýpð.
PLUR.	ƿe ƿeopþon, -það, ƿeapðon, -ðan, -ðen, ƿupþað
	Ʒe ƿeopðe, -ðeð, -ðeð, -ðað
	Ði ƿeopþon, -það, -ðon, -ðan, -ðen, -ðun.

*Perfect Tense.**was, have been, had been.*SING. Ic pær^a _____Du pær^b _____He, &c. pær^a. _____PLUR. Ʒe pærnon^c _____Ge pærnon^c _____Hi pærnon^c. _____*was, was made.*

pearð _____

pearþeƿ^d _____

pearð. _____

peorndon^e _____peorndon^f _____peorndon^g. _____^a pære, and in the third person pær.^d purðe.^b pær, and in Dano-Saxon uueƿ, uueƿ, uueƿ, ƿeƿ.^e peorðan, -en, purðon, -an, -en.^c pærnon, pærnum, pærnon.^f ƿeƿðeð.^g peorðan, -en, purðon, -an, -en.SUBJUNCTIVE MOOD. *Indefinite Tense.**be.**be, may, can, should be, &c.**be, be made or done.*SING. Ic ƿý^a _____

beo _____

peorþe^d _____

Du ƿý _____

beo _____

peorþe _____

He, &c. ƿý. _____

beo. _____

peorþe^d. _____PLUR. Ʒe ƿýn^b _____beon^c _____peorþon^d _____Ge ƿýn^b _____beon^c _____peorþon^d _____Hi ƿýn^b. _____beon^c. _____peorþon^d. _____^a ƿeo, ƿio, ƿig, ƿie, ƿe.^d These have sometimes the orthographical variations of the Indefinite Indicative. See Note *.^b ƿin, ƿion, ƿeon.^c beoð, bioð.*Perfect Tense.**were, would be, &c.**were, would be made or done.*SING. Ic pære^a _____

purðe _____

Du pære _____

purðe _____

He &c. pære. _____

purðe. _____

PLUR. Ʒe pærnon^b _____purðon^c _____Ge pærnon^b _____purðon^c _____Hi pærnon^b. _____purðon^c. _____^a ƿere.^b pærnan, -en, -un, pære.^c purðan, -en, -að, -eð.

IMPERATIVE MOOD.

*be.**be.**be, be made.*SING. Si^a þu _____

beo _____

peorð^d. _____PLUR. Sin^b Ʒe. _____beon^c. _____peorðe^c. _____^a ƿi, ƿig, ƿeƿ or ƿær.^c beð, beoð, in Dano-Saxon^b ƿien, ƿere, ƿoƿær ƿoƿað; or ƿeƿan.^d ƿeorþa.

ƿeƿað.

^e ƿeorþað, -an, -en.

INFINITIVE MOOD. *Indefinite Tense.*

<i>to be.</i>	<i>to be.</i>	<i>to be, or to be made.</i>
ƿeƿan ^a	beon	peoƿan.
<i>about to be.</i>	<i>about to be.</i>	<i>about to be, &c.</i>
ƿeƿanne ^b	beonne	peoƿanne.
^a ƿeƿan, and in Dano-Saxon ƿoƿa, ƿoƿja, ƿoƿan, ƿeƿe, ƿie.		^b ƿoƿanne.

PARTICIPLES. *Imperfect.*

<i>being.</i>	<i>being.</i>	<i>being, being made or done.</i>
ƿeƿende.	beonde.	peoƿende.

PARTICIPLE *Perfect.*

<i>been.</i>		<i>been, made or done.</i>
ƿeƿen, ƿeƿeren.	——	ƿorðen, ƿeƿorðen.

87. Possession is denoted by HÆBBAN or HABBAN
to have.

<i>Infm.</i>	<i>Indef.</i>	<i>Perf.</i>	<i>Perf. Particip.</i>
Habban <i>to have,</i>	hæbbe <i>have,</i>	hæƿod <i>had,</i>	hæƿeð <i>had.</i>

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

	<i>Indef.*-have.</i>	<i>Perf.-had.</i>	<i>Indef.-if, have.</i>	<i>Perf.-if, had.</i>
SIN. Ic	hæbbe ^a	hæƿod ^d	hæbbe	hæƿod ^b
Ɖu	hæbbeƿt ^b	hæƿodeƿt	hæbbe	hæƿod
He.&c.	hebbað ^c	hæƿoð ^e	hæbbeƿ.	hæƿod.
PLU. Ƴe	hæbbað ^e	hæƿdon ^f	hæbbon	hæƿdon
Ge	hæbbað ^e	hæƿdon ^f	hæbbon	hæƿdon
H&c.	hæbbað ^e	hæƿdon ^f	hæbbon.	hæƿdon.

^a habbe, hapa, haue.

^b hapaƿt, hæƿƿt, hauƿt.

^c habbað, hapað, hæƿð, haueð,
hapað; and in Norm.-Sax. ha-
ƿen, and hauen.

^d hæƿe (contracted from hæ-
ƿode), heƿt.

^e heƿt, hæƿe.

^f heaƿdon, hæbbon.

^g hehð.

^h hæƿe.

* This tense is used with a perfect participle to express what is called in Latin the Preterperfect tense : as, Ic hæbbe ƿeƿet, ƿosui,

IMPERATIVE MOOD.

SING. *ḡapa þu have thou.*PLUR. *ḡabbað^a ge have ye.*^a *habbaþe.*

INFINITIVE MOOD.

*hæbban^b to have**hæbbenne about to have.*^b *habban.*

PARTICIPLES.

*Imperfect.**ḡæbbende having.**Perfect.**ḡæfed, hæfd had.*

88. Liberty is expressed by the verb *ḡagan to be able*; Futurity and Duty are expressed by *Scealan, ꝛcýlan to owe*; Volition and Futurity by *Þýllan, pýllan to will or wish*.

The principal parts of these verbs are

<i>Infín.</i>	<i>Indef.</i>	<i>Perfect.</i>
<i>ḡagan to be able</i>	<i>mæg may</i>	<i>míht might.</i>
<i>Scealan to owe</i>	<i>ꝛceal shall</i>	<i>ꝛceold should.</i>
<i>Þýllan to wish</i>	<i>pýlle will</i>	<i>pold, polde would.</i>

INDICATIVE MOOD. *Indefinite Tense.*

	<i>may, can, am able.</i>	<i>shall.</i>	<i>will.</i>
SING.	<i>Ic mæg</i>	<i>ꝛceal^c</i>	<i>pýlle^e</i>
	<i>ḡu mægeꝛt^a</i>	<i>ꝛcealt</i>	<i>pýlt^f</i>
	<i>He &c. mæg.</i>	<i>ꝛceal^c.</i>	<i>pýlle^g.</i>
PLUR.	<i>Þe magon^b</i>	<i>ꝛceolon^d</i>	<i>pillon^h</i>
	<i>Ge magon^b</i>	<i>ꝛceolon^d.</i>	<i>pillon^h</i>
	<i>ḡi magon^b.</i>	<i>ꝛceolon^d.</i>	<i>pillon^h.</i>
	^a <i>míht, meah̄t, mæge.</i>	^e <i>pile.</i>	
	^b <i>magon, -an, -en, -un; mægen.</i>	^f <i>pýlt, pýlle, pýlle, pýle.</i>	
	^c <i>ꝛcýle.</i>	^g <i>pile, pýlle.</i>	
	^d <i>ꝛceolon, -an, ꝛchullen, ꝛculon, ꝛcýlen.</i>	^h <i>pýllað, pillen, -an, pýlle, pýlle, pýlen.</i>	

I have set, or placed; *Ic haue geheopð, audiui, I have heard.* *Ic hæbbe* is a verb of the first person singular, and *geꝛet* a perfect participle. In the same manner, *Ic ꝛceal fæꝛtan, I shall fast*; *Ic ꝛceal* is a verb of the indicative mood, indefinite tense, and *fæꝛtan* is evidently in the infinitive mood.

The other moods and tenses of the preceding verbs are inflected like *Bæpnan*: but we sometimes find *mihte* and *meahte* for *miht*, *he might* or *could*; *ŕceolde* and *ŕceole* for *ŕceold*, *he should*.

89. The defective verbs *Moƿ can*, or *be able*, and *Moƿt must* or *ought*, are thus conjugated:

may, can, or am able.

SING.	PLUR.	SING.	PLUR.
Ic moƿ	moton ^b	mort ^c	morton
Ƣu moteƿt	moton ^b	morteƿt	morton
Ƣe mot ^a	moton ^b	mort ^c	morton
^a more.	^b moten.	^c moƿte	

IMPERSONAL VERBS.

90. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. *Ƣit ƿinƢ, or hit ƿinƢe, or hit ƿinƢe hƳt, it rains*; *hit ƿunƢode it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, *Ƣe ƿincƢ, me ƿyncƢ, me ƿinceƢ, mihi videtur, it seems to me, or I think*; *Ƣe ƿelfum ƿuhte, (Boet. p. 94, l. 16,) mihi ipsi visum est, it appeared to me, or I thought*.

91. *Ƣan*, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; *Ƣan mihte ƶereon one might see. Chron. An. 1011*; *Ƣan bƿohte. Matt. xiv. 11, French On a apporté, they brought. See Lye's Dictionary, sub voce Man, for more examples.*

A LIST OF IRREGULAR VERBS.

92. The following are the principal irregular verbs, with their chief variations.

Acpenca, *to extinguish*; acpent, acpanc, acpinen, *quenched*.

Adneogan, *to suffer*; adneaz, *he suffered*; adnuzon, *we, ye, they suffered*.

Æt-hpnan, *to touch*; æt-hpan, *he touched*.

Azan, *to own or possess*; aze, *thou hast*; ah, *he has*; azun, azan, *we, ye, they have*; aht, -e, *he had*; ahton, *we, ye, they had or possessed*.

Ahaþan, *to lift up*; ahoþ, *he hath lifted up*.

Ahneoran, *to rush*; aneor, ahnur, *he rushed*; ahnuron, *they rushed*.

Anan, *to give*; an, *I give*; unne, *I give, or thou givest*; unnon, *we, ye, they give*; uþe, uþþe, udde, *I or he gave*.

Aþuran, *to arise*; aþar, *he arose*; aþuron, *we, ye, they arose*; aþuren, *arisen*.

Aþpanan, *to allure*; aþpon, *he allured*; aþpanen, aþponnen, *allured*.

Aþpean, *to wash*; aþpoh, *he washed*.

Aþneon, *to reveal*; aþneah, *he revealed*.

Bacan, *to bake*; boc, *I baked*. See ETYM. 76.

Beatan, *to beat*; beot, *he beat*.

Beþþnan, *to ask*; beþþnan, -þune, *he asked*.

Belzan, *to be angry*; bealz, -lh, *he was angry*.

Belucan, Belȳcan, *to lock up*; belȳcð, *he locks up*; beleac, *he locked up*; belucon, or belocen, *we, ye, they locked up*.

Beodan, *to bid*; beað, bude, *he bade*.

Beon, *to be*. See ETYM. 86.

Beorþan, *to beware*; beorþ, *he took care*.

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæht-ert, *thou deceivedst*. Likewise Pæcan.

Bepitan, *to preside over*; bepıte, *he presided over*.

Bidan, *to abide*; bad, *he abode*; biden, *abode*. See ETYM. 78.

Biddan, *to pray*; bitȳt, *thou prayest*; bit, *he prays*; bad, bæð, *he prayed*.

Bigean, Buzan, *to bow*; beah, bigðe, *he bowed*; beȝð, beȝed, *bowed*. So Abugan, Lebuzan.

Bindan, *to bind*; band, *he bound*; bunden, *bound*.

Brecan, *to break*; bræc, *he broke*; brocen, *broken*. See ETYM. 77.

Briȳgan, *to bring*; brioht, briohte, *he brought*.

Brucan, *to enjoy*; breac, bræc, *he enjoyed*.

Buzan. See Bigean.

Bȳcgean, *to buy*; bohte, *he bought*. So Bebycgean, *to sell*.

Leorȳn, *to choose*; ceap, *he chose*.

Enapan, *to know*; cneop, *he knew*; cnapen, *known*.

Eoman, Euman, Epȳman, *to come*; com, cum, *he came*; comon, cumon, -un, *they came*.

Erapan, *to crow*; cpeop, *he crew*; cnapen, *crowed*. See ETYM. 76.

Euman. See Eoman.

Eunnan, *to know*; can, *I know*; canȳt, cunne, *thou knowest*; cunnon, *we, ye, they know*; cupe, *he knew*.

Epræȳan, *to say*; cpepe, *I say*; cpiȳt, *thou sayest*; cpið, *he says*; cpæð, cpæpe, *he said*; cpæpon, *we, ye, they said*; cpædon, *said*.

Eȳȳan, *to tell*; cȳðde, cȳpðe, *he told*.

Deapȳan, Dȳȳȳan, *to dare*; deap, deape, *I dare*; durre, *thou dardest*; durpon, *we, ye, they dare*; dorȳte, *he durst*.

Delȳan, *to dig*; dealȳ, dulf, dielf, delf, dalf, *he dug*; dolȳen, dulfen, *digged*. See ETYM. 77.

Don, *to do or make*; do, *I do*; deȳt, dȳȳt, *thou dost*; deð, dȳð, *he doth*; doð, *we, ye, they do*; dið, diðe, dȳðe, *he did or hath done*; dȳden, *we, ye, they did*; do, don, *he may do, they may do*.

Dreccan, *to vex or grieve*; drioht, -hte, *he vexed*; driohton, drehton, *we, ye, they vexed*.

Dripan, to drive; *drap*, he drove; *drifen*, driven. See ETYM. 78.

Dýrnan, to dare; *dyrpte*, *dyrpte*, he dared.

Eblæcan, to repeat; *edlæhte*, he repeated; *edlæht*, *edleahht*, repeated.

Emplatian, to look around; *emplat*, he looked around.

Etan, to eat; *æt*, ate; *eten*, eaten.

Fapan, to go; *for*, *ferde*, he went; *foron*, *ferdon*, we, ye, they went; *rapen*, gone. See ETYM. 76.

Fealan, to fall; *feoll*, he fell.

Fengan, to take; *fenz*, *roh*, he took; *fenzon*, we, ye, they took. So *fon* and *berangan*, to take.

Feohtan, to fight; *feahhte*, *fuhte*, he fought; *fuhton*, we, ye, they fought.

Findan, to find; *finrt*, thou findest; *rand*, *rund*, -de, he found; *rundon*, we, ye, they found.

Fleon, to fly; *pleoð*, we, ye, they fly; *pleh*, *pleah*, *pleoh*, fly, or he flew.

Fon, to take; *fehrt*, thou takest; *roh*, he took.

Fopleoran, to lose; *forlyrt*, he loses; *forleap*, I or he lost.

Fretan, to fret; *fræt*, fretted; *fretan*, fretted. See ETYM. 77.

Gan, or *Gangan*, to go; *ga*, *gange*, I go; *gæð*, he goes; *gað*, *gæð*, we, ye, they go; *eode*, *geode*, I or he went; *eodan*, we, ye, they went; *ga*, go thou; *ga*, *gað*, go ye.

Gebuzan, to bow; *gebýgð*, he bows; *gebeah*, he bowed; *gebugon*, we, ye, they bowed; *gebogen*, bowed. See BIGEAN.

Gelæccan, to seize; *gelæhte*, he seized; *gelæhton*, -ahton, we, ye, they seized; *gelæhte*, seized.

Gemetan, to find; *gemette*, he found.

Gemunan, to remember; *gemune*, *gemunde*, I or it is remembered; *gemunon*, -ndon, we, ye, they are remembered; *gemunen*, remembered.

Geotan, to pour out; *gute*, *geote*, *geat*, *get*, he poured out; *gutan*, -ton, we, ye, they poured out.

Gejean, *Gejeon*, to see; *gejirht*, thou seest; *gejirhð*,

he sees; *ƷeƷeah, I saw*; *ƷeƷape, -æƷe, thou sawest*; *ƷeƷap, -eah, -eh, -eaƷ, -aƷ, he saw*; *ƷeƷapon, -an, they saw*; *ƷeƷeoh -Ʒih, see thou*; *ƷeƷeoð, see ye*; *ƷeƷæne, -ene, -ýne, -ine, ƷeƷapen, -æƷen, -eoƷen, -eopen, -epen, seen.*

ƷeƷƷinƷan, to whip; *ƷeƷƷanƷ, he whipped*; *ƷeƷƷunƷen, whipped.*

Ʒetan, to get; *Ʒeate, I get*; *Ʒeot, Ʒeotte, Ʒeate, he got*; *Ʒeoton, we, ye, they got.*

ƷeƷæccan, ƷeƷeacan, ƷeƷæcean, to afflict; *ƷeƷeapte, ƷeƷæhte, he afflicted.*

ƷeƷeoƷþan, the same as ƷeoƷþan: which see.

ƷiƷan, to give; *ƷeaƷ, ƷæƷ, or ƷaƷ, I or he gave*; *ƷiƷen, given.*

ƷƷaƷan, to dig; *ƷƷoƷ, he dug*; *ƷƷaƷen, digged.* See ETYM. 76.

ƷƷinðan, to grind; *ƷƷanð, -unð, he ground*; *ƷƷunðon, we, ye, they ground.*

Ʒabban, Ʒæbban, to have. See ETYM. 87.

Ʒangan, to hang; *hoh, I hung*; *heng, hoh, hehð, he hung*; *hengon, we, ye, they hung*; *hoh, hang thou*; *hoð, hang ye*; *hangen, hung.*

Ʒealdan, to hold; *heold, I or he held*; *healden, holden.*

Ʒebban, ƷeaƷan, to heave; *heƷð, he heaveth*; *hoƷ, hope, I or he heaved*; *haƷen, heƷen, heaƷen, heaved.*

Ʒelpan, to help; *healp, hulpe, he helped*; *holpen, helped.*

Ʒlihan, to laugh; *hloge, thou laughedst*; *hloh, he laughed*; *hlogun, -on, we, ye, they laughed.*

ƷniƷan, to bow the head; *hnaƷ, -ah, he bowed the head*; *Ʒon, Ʒengan.* See *Ʒangan.*

ƷpeoƷƷan, to turn; *hpeaƷƷoƷt, thou turnest*; *hƷuƷƷe, he turned*; *hƷuƷƷon, we, ye, they turned.* So *ahpeoƷƷan.*

Ican, Iecan, to eke, or enlarge; *icte, ihte, I or he enlarged*; *icton, we, ye, they enlarged*; *iht, (auctus,) enlarged.*

Līpan, *to sail*; lað, *he sailed*; līpan, leoþan, *we, ye, they sailed*.

Lixon, *to shine*; lixte, *he shone*; lixton, lixte, *we, ye, they shone*; and perhaps lixdon, and lixodon.

Magan, *to be able*. See ETYM. 88.

Metan, *to meet, or paint*; mæc, *painted*; meten *painted*. See ETYM. 77.

Mort, *I must*. See ETYM. 89.

Mot, *I may, can*. See ETYM. 89.

Niman, *to take*; nimð, *he takes*; nom, nam, *he took*; numen, *taken*. See ETYM. 78.

Oþþriccan, *to oppress*; oþþrecð, -ȳcð, *he oppresseth*; oþþrit, -þrihte, *he oppressed*; oþþrihton, *we, ye, they oppressed*.

Onȝetan, Onȝeatan, -ȝeoton, *to understand*. See ȝetan, and Onȝitan.

Onginnan, *to begin*; onȝan, -un, *I or he began*; onȝunne, *thou beganest*; onȝunnon, -un, *we, ye, they began*; onȝunnen, *begun*.

Ongitan, *to understand*; onȝeat, *he understood*; onȝatun, *they understood*; onȝiten, *understood*.

Pæcan, *to deceive, to lie*; pæhte, *he deceived*.

Plætan, *to smite*; plat, *he smote*.

Plihtan, *to plight*; plihhte, plat, *he gave his word*.

Reccan, *to reckon an account*; pehteȝt, *thou reckonedst*; pohte, pehte, peahhte, *he reckoned*; pohton, *they reckoned*; peht reckoned.

Rīdan, *to ride*; rit, riðeð, *he rides*; riad, *he rode*.

Sacan, -cian, *to strive*; ȝoc, *he strove*.

Sahtlan, -lian, *to reconcile*; ȝæht, *reconciled*.

Sapan, *to sow*; ȝape, ȝeop, *I sowed*; ȝep, ȝeop, *he sowed*; ȝapen, *sowed, sown*.

Scealan, *to owe*. See ETYM. 88.

Sceotan, *to shoot*; ȝceat, *shot*; ȝcoten, *shot*.

Scinan, *to shine*; ȝcean, *he shone*.

Scippan, *to create*; ȝceop, *he created*; ȝceapen, *created*.

Secan, *to seek*; ȝecð, *he seeks*; ȝece, *we, ye, they seek*; ȝohte, *he sought*; ȝohton, *they sought*.

Secgan, sæggan, sægan, *to say*; ƿeȝȝt, *thou sayest*;
 ƿæcȝde, ƿæde, *he said*. Perhaps from ƿæcȝode:
 also ƿiðsecgan, ƿiðsagan, *to contradict*.

Seon, *to see*. See Gereon.

Settan, *to place*; sette, ȝet, *he placed*; ȝeted, *placed*.

Siȝan, *to fall, to fall down*; ƿaȝ, ƿah, *he fell*.

Singan, *to sing*; ſonȝ, ſanc, *I sang*; ſanȝ, *he sang*;
 ſunȝen, *sung*. See ETYM. 78.

Sittan, *to sit*; ƿæt, *he sat*.

Slagan, Slæan, *to slay*; ſlea, *I slay*; ſloh, *I or he*
slew. Perhaps ſloȝ, ȝ being turned into h.

Slitan, *to slit*; ſlat, *he slit*.

Spinnan, *to spin*; ſpan, *he spun*; ſpunnen, *spun*.
 See ETYM. 78.

Spipan, *to spew*; ſpap, *I or he spewed*.

Standan, *to stand*; ſtānȝt, *thou standest*; ſtent, *he*
stands; ſtod, *I or he stood*; ſtanden, *stood*. See
 ETYM. 76.

Stigan, *to climb*; ſtaȝ, ſtah, ſtih, *he climbed*.

Streccan, *to stretch*; ſtpehte, *he stretched*; ſtpeh-
 ton, *they stretched*.

Spealtan, Spȳltan, *to die*; ſpelte, *I die*; ſpealt,
 ſpeolt, *he died*.

Speþian, -þan, -þiȝan, *to swear*; ſpoþ, *I or he swore*.

Spizan, Spuȝon, *to be silent*; ſpiȝode, *I was silent*;
 ſpiȝode, ſpuode, ſup, *he was silent*; ſuþon, *they*
were silent.

Tæcan, *to teach*; tæhte, *he taught*; tæc, *teach*.

Teon, Teoȝan, *to draw or accuse*; teo, *I draw*; teohȝ,
 tȳhȝ, *he draws*; teh, tuge, *he drew*; teo, teoh,
draw thou.

Tepan, *to tear*; tæp, *tore*; toþen, *torn*. See ETYM. 77.

Dean, -on, *to profit*; þeah, þaȝ, þah, *he profited*.

Deapþan, *to behove*; þearf, *I have need*; þearfȝ,
 þurfe, *thou hast need*; þorfe, *he has need*;
 þurþon, *we, ye, they have need*.

Đencan, -ean, *to think*; ðoht, ðohte, *he thought*; So
 Geþencan.

Ðpean, *to wash*; þpea, *I wash*; þpyhƿt, *thou wastest*;
 þpehð, *he washes*; þpoh, *I or he washed*.
 Tȳþian, -izean, *to give*; tȳþde, tīþode, tȳðde, *he gave*.
 Unnan, *to give*; uþþe, uðde, *he gave*.
 ƿacian, *to wake*; ƿacode, *I or he waked*; ƿeaht,
wakened.
 ƿacran, *to wash*; ƿeocƿ, ƿeohƿ, *he washed*; poxon,
we, ye, they washed.
 ƿedan, *to be mad*; ƿet, *he is mad*; ƿedde, *he was mad*.
 ƿeopþan, *to be*. See ETYM. 86.
 ƿeran, *to be*. See ETYM. 86.
 ƿindan, *to wind*; ƿint, *he winds*; ƿand, ƿond, *he wound*;
 ƿunden, *wound*.
 ƿincan, ƿeopcan, ƿorcan, *to work, to build*; ƿophte,
he worked, built; ƿophte, *worked*.
 ƿitan, *to know*; ƿat, *I know, he knows, or I or he*
knew; ƿaƿt, *thou knowest or knewest*; ƿiten,
 ƿitod, *known*.
 ƿneƿan, *to accuse*; ƿnehte, -gde, *he accused*.
 ƿneon, ƿnȳon, *to cover*; ƿnoh, ƿneah, *he covered*.
 ƿȳllan, *to will or wish*. See ETYM. 88.
 Ƴnnan, Ƴnnian, Ƴnnan, *to run*; Ƴpn, Ƴpn, *he ran*;
 Ƴnnon, *they ran*.

CHAPTER VI.

THE ADVERB, PREPOSITION, CONJUNCTION AND INTERJECTION.

93. An Adverb is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them: as, ƿirelice ic ƿƿeƿe, *I speak wisely*; Ði ƿænon to lange, *they were too long*.

Many adverbs admit of comparison, especially those which end in -e or -lice. The comparative is formed by changing the last vowel into -op, and the superlative into -ort: as, Rihtlice, *justly*; Rihtlicop, *more justly*; Rihtlicort, *most justly*.

94. A Preposition connects words with one another, and shows the relation between them : as, *Lufa Dnyhten þinne God on ealne þinne heoptan, Love the Lord thy God in all thine heart.* Matt. xxii. 37.

95. Conjunctions connect words and sentences together : as, *He stent 7 sprecð, He stands and speaks.* Ælf. Gr. *Sapl 7 licchoma pýpcað anne mon, The soul and body make one man.* Boet. 85. 9.

96. An Interjection expresses any sudden emotion of the mind : as, *Pa 1r me, Woe is me!* *Eala broþer Ecgbýrht. eala hpæt dýðerƿ þu; O brother Egbert! O what didst thou!*—Bede.

CHAPTER VII.

THE FORMATION OF WORDS.

1. A knowledge of things is conveyed to the mind through the medium of the five senses, but chiefly by the sight. An idea, or image of a visible object is formed in the mind by means of the eye ; and the word, which, when written or spoken, conveys this image to the mind, is called a NOUN. It is most probable that the general outline, or form of an object, would be impressed on the mind before any particular *part* or *action* of the object. Nouns, therefore, appear to be the primitive words in language. Those nouns pronounced by a single impulse of the voice, and therefore called monosyllables, were first formed.

Ac an oak. Þep a man. Mod the mind.

Compound nouns were formed from these primitive words, and consist of two or more independent and significant words ; as,

<i>Ac, an oak,</i>	<i>corn, a corn,</i>	{ <i>Accorn, a corn of the oak,</i> <i>an acorn.</i>
<i>þep, a man,</i>	<i>heorð, an herd,</i>	<i>þepheorð, an herdsman.</i>
<i>Mod, the mind,</i>	<i>here, heat,</i>	<i>Modhere, heat of mind, anger.</i>
<i>ƿin, wine,</i>	<i>treow, tree,</i>	<i>ƿintreow, a vine.</i>
<i>Æ, water, æw or ær,</i>	<i>land, land,</i>	{ <i>Æyland, a water's land, or</i> <i>land of water, an island.</i>
<i>water's or of water,</i>		

Other compound nouns are formed by terminating syllables ; as,

Lýne, a king,	-dom, judgment, right,	{ Lýnedom, a king's right, a kingdom.
Býrceop, a bishop,	-níc, dominion,	Býrceoppíc, bishopric.
Lild, a child,	-hade, office, state,	Lildhade, childhood.
Ppeort, a priest,	-rcýne, a shire, share,	Ppeortrcýne, a parish.
Deop, a dear,	-ling, a diminutive,	{ Deopling, a darling, or little dear.
Feopm, food,	-ep, a man,	{ Feopmep, a food-man, or a man who farms.
Sang, a song,	-wif, a woman,	{ Sangwif, a song wo- man, a songstress.

2. Verbs appear to be derived from Nouns. Every *Noun*, or thing which has an existence, must have either *an action*, or *a state of being*, and the word which expresses that *action*, or *state of being*, is denominated a **VERB**. After the general outline of an object was formed in the mind, the attention would be fixed upon its *action*, or *state of being*; and therefore *Verbs* were formed subsequently to *Nouns*. This reasoning is corroborated by the structure of several languages.

Verbs are often nouns applied in a verbal sense without any alteration of form. This often happens in Hebrew ; as,

דב dēb, a bear, דב dēb, he acts as a bear, he murmurs, or grumbles.
נהר nēr, a river, נהר nēr, it acts as a river, or flows.

And in modern English ; as, *a fear, to fear ; a sleep, to sleep ; a dream, to dream*. In Anglo-Saxon a few verbs are found in this primitive state.

ṡæġ, power, ṡæġ, may.
ṡot, an assembly, ṡot, to be able, to assemble.
Teon, an accusation, Teon, to accuse.

That verbs are derived from nouns, admits of ample proof from most ancient languages : as, in Hebrew,

אר ār, a river, { ārēr, it acts as ariver, it flows, flows
away, or destroys.
אפ āp, heat, anger, { āpē, it acts as heat, it bakes.

In Greek, verbs are also formed from nouns ; as,

Σαλος, *the sea*, Σαλευω, *sea I, I act as the sea, I agitate.*
 Ψυχη, *a soul*, Ψυχω, *soul I, I act as a soul, I enliven.*

The *greatest part* of Saxon verbs are formed from nouns by the addition of the syllables -an, -ian, or -zan, probably formed from

Ānan, *or an, to give, to add*, anenð, *giving, &c.* anod, *given, &c.*
 Ġanzan, *or zan, to go*, zanzenð, *going*, zangezð, *gone.*
 ƿƿzan, *to possess, to have*, azenð, *having*, azæð, *had.*

These terminations, added to nouns, give them a verbal signification ; as,

Dæl* *a part*, Dælan, *to give a part, to divide.*
 Feorpm, *food*, Feorpmian, *to have food, to feed or farm.*
 Ferep, *a fever*, Ferepzan, *to have a fever.*
 ƿit, *knowledge*, ƿitan, *to give knowledge, to know.*

In a subsequent stage, two distinct verbs were sometimes condensed into one ; as,

Ġan, *to go*, zan, *to go*, Ġanzan, *to go.*
 Fapan, *to go*, for, *went*, beoðan, *to bid*, { Forbeoðan, *to bid to go, to depart.*

An unaltered noun and verb are sometimes united ; as,

ƿit, *a feast*, fyllan, *to fill*, ƿitfyllian, *to banquet.*

3. Adjectives are formed from the two preceding classes of words ; they are either nouns or verbs formed into adjectives by various processes.

Some nouns are used as adjectives without any alteration ; as,

Deop, *the deep, the sea*, Deop, *deep.*
 Lað, *evil*, Lað, *pernicious.*

* It is the same in the Mæso-Gothic, a sister language of the Anglo-Saxon,

ΔΑΙΑ, *a part*, ΔΑΙΑΓΑΝ, *to give a part, to divide.*
 ƿΙΤΙ, *knowledge*, ƿΙΤΑΝ, *to give knowledge, to know.*

Genuine adjectives are formed by adding to nouns and verbs the terminating syllables -an, -en, -ed, -end, -ig, -irc : these are probably derived from *Ān* and *Ican*, to give, to add, to join ; as,

Ærc, an ash,	-en, add,	{ Ærcen, ash, add something, as,
		{ ærcen treop, an ash-tree.
Gold, gold,	-en, add,	Golden, golden.
Lin, flax,	-en, add,	Linen, flaxen.
Bloð, blood,	-ig, join,	Blodig, bloody.
ƿit, wisdom,	-ig, join,	ƿitig, wise, witty.
Dƿuncan, to drink,	-eab, join,	Dƿuncend, drinking.

Adjectives are formed from nouns and verbs by the addition of other syllables ; as,

ƿer, a man,	-lic, like,	ƿerlic, man-like, manly.
Lufe, love,	-lic, like,	Luflic, love-like, amiable.
Lufe, love,	-tyme, teem,	Lufetyme, pleasant.
Lufiend, loving,	-lic, like,	Lufiendlic, amiable.
ƿyone, pleasure,	-sum, some, part,	ƿinsum, some pleasure, joyful.
ƿyrcan, to work,	-sum, some,	ƿyrcsum, laborious.
Tung, tongue,	-full, plenty,	Tungfull, loquacious.
ƿærcm, fruit,	-bær, producing,	ƿærcmbær, fruitful.
God, God,	-cund, born,	Godcund, Divine.
Æ, a law,	-fæst, fast, fixed,	Æfæst, fixed in the law, pious.
Fæder, father,	-leas, lost, less,	Fæderleas, fatherless.
Efen, even, equal,	-ece, eternal,	Efenece, co-eternal.

The Comparative terminations -op, -ap, -ep, and, by transposition, -pe, are from *Āp* or *ƿƿep*, before, in regard to *time*, and then to *quality* ; and the Superlative -art, -æst, -ort, &c., are from *Ārt*, *ƿƿert*, first ; as,

Ā, time,	Āp, ap, before time, before,	{ Ārt, æst, first time,
		{ foremost.
ƿiſ, wise,	ƿiſ-æp, before in wisdom, wiser,	{ ƿiſ-æst, first in wis-
		{ dom, wisest.

Those adjectives, which are now considered irregular in modern English, were once formed by the preceding rule ; as,

Bet, good,	Bet-epe, better,	Bet-ſt, best.
ƿo, bad,	ƿoen-eſ, ƿyſſ, worse,	ƿoen-eſt, ƿyſſ-ſt, worst.
ƿæ, much,	ƿæ-pe, more,	ƿæ-ſt, most.

4. Pronouns are thought to be formed from the fragments of verbs and nouns.

The pronouns *De*, *heo*, *hit*, *þe*, and *re*, may perhaps have their origin from the verb

Datan, *hætan*, *to call, to say*; *he*, *heo*, *called, said, he*;
hýt, *i. e.* *hæ-ed*, *hæ-et*, *hæt*, *hit*, *said, it*.

Dean, *to grow forth, say*; *þa*, *þe*, *þeo*, *þý*, *said, who, the*; *þa-ed*, *þæt*, *said, that*.

ðægan, *to say*; *re*, *reo*, *said, the*.

5. Adverbs are formed by constantly using nouns in certain cases, or from verbs; as,

Ðpilum, *awhile, now*, the dative case of *hpile*, *a moment, time*.

Dancer, *freely, gratis*; the genitive case of *þanc*, *a thank, favour*.

Get, *yet*, the imperative of *ȝetan*, *to get*.

Lanz, *long*, from *langan*, *to prolong*.

6. Prepositions and Conjunctions are generally formed from verbs; as,

Gemanȝ, *among*, from *ȝemenȝan*, *to mix*.

ƿiþutan, *without*, from *ƿiþutan*, *peoþan*, *to be out*.

Eac, *also, and*, from *eacan*, *to add*.

Liȝ, *if*, from *ȝiȝan*, *to give*.

The following inseparable prepositions are much used in the formation of Saxon words.

And, in composition, signifies *to* or *back*: as, *And-ȝtandan*, *to stand back, or resist*.

Eð, *again, back again*: as, *Eð-cenning*, *regeneration*.

Efen, *equal, just, alike*: as, *Efen-eald*, *coeval*.

Eft, *again, back again*: as, *Eft-aȝȝan*, *to restore*.

Em, *about*: as, *Em-don*, *to compass about*.

Fop, *by, for, from, &c.*: as, *Fop-bæpan*, *to restrain*.

Fope, *before*: as, *Fope-bæpan*, *to carry before*.

Ɔiȝ, *an error, &c.*: as, *Ɔiȝ-don*, *to be done badly*.

Op, *in, from, im*: as, *Op-ȝýlde*, *without price*.

Oð, *off, from*: as, *Oþ-bæpȝtan*, *to break off*.

Un, *in, not, un*: as, Un-cuð, *unknown, uncouth*.

ƿiþen, *against*: as, ƿiþen-ƿecgan, *to speak against*.

An acquaintance with the composition of words will greatly facilitate the acquisition of a language; for, by combining one radical term with prepositions and other parts of speech, many words are formed which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind the numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus *ƿtandan*, *to stand*, compounded with the preposition *agen* or *onzean*, becomes *Āgen-ƿtandan*, *to stand against*, or *to oppose*; *Ānd-ƿtandan*, *to stand back*, or *resist*; *Of-ƿtandan*, *to stand off*, or *to tarry behind*; *Under-ƿtandan*, *to stand under*, or *to bear*: applied to the mind, *to know*, or *to UNDERSTAND*; *ƿiþ-ƿtandan*, *to WITH-STAND*, or *to oppose*.

The Anglo-Saxons, like other Gothic nations, were remarkable for combining several short significant words to express any complex idea. Instead of adopting technical terms from other languages, it was their usual practice to translate them by a simple combination of the radical words, taken from their own nervous language. Hence, for the word Grammar, the Saxons used the expressive term *Bocƿæft*, *book-craft*, composed of *boc*, *a book*, and *ƿæft*, *craft*. *Tunzoldƿæftig*, *star-crafty*, or *an astronomer*, which word we have adopted from the Greek *αστρον*, *a star*, and *νομος*, *a law, rule*. *ƿin-beƿia*, *a wine-berry, a grape*, &c. Their own words were formed in the same manner: thus *Stæbolƿærtan*, *to confirm* or *fix firmly*, is composed of *ƿtæbol*, *a foundation*, *ƿært*, *fast*, and *an*, *to give*.

PART III.

S Y N T A X.

CHAPTER I. THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from *συνταξις*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, expressing a perfect thought, is distinguished at the end by a full stop, marked thus (: or ·).

3. A simple sentence has in it but one nominative case and one finite verb, either expressed or understood ; as,
Wltnigað men anpealdeþ : Men desire power.

Hie poldon habban hlīan : They might have fame.

4. A compound sentence consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as,
Wltnigað men anpealdeþ Ðe hie poldon habban hlīan : Men desire power, that they might have fame. Boet. 38.4.

5. Instead of our comma, semicolon, and colon, the Anglo-Saxons only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language ; but it by no means admits of such liberty in placing the words in a sentence as in Latin and Greek.

The following remarks on the collocation of words may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence.

Negatives, adverbs, &c., are for the most part placed before the verb.

The verb often follows the accusative, as well as the nominative case ; the verb will, therefore, often be the

last word in a Saxon as well as in a German or Latin sentence; as, *Bluteppa pella pæten hi ðruncon* : *They drank the water of pure springs.* Boet. 30. 8.

CHAPTER II.

7. Syntax consists of two parts :

1. CONCORD. 2. GOVERNMENT.

8. Concord is the agreement of one word with another, in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

THE CONCORDS.

10. There are three concords.

THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case; as, *Se wīrdom geðeð his lufiendas wīse* : *Wisdom maketh his lovers wise.* Boet. 60. 10.

12. A noun of multitude may have a verb of the singular or plural number; as, *Eall þæt folc aras 7 stodon* : *All the people (surgebat) arose and (stabant) stood.* Exod. xxxiii. 8.

13. Two or more nominative cases singular will have a verb plural; as, *Ic 7 Fæder 7 ynt an* : *I and the Father are one.* John x. 30.

THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun. *Ða riht æþelo bið on þam mode* : *The right nobility is in the mind.* Boet. 67. 22.

THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence. Ne pȳpceað æfter þam mete þe forpȳrð: *Labour not after the meat which perisheth.* John vi. 27.

16. Se, seo, þe, heo, þat, are often used as relatives; as, Ænear re, *Æneas who*: and Sum wif seo hæfde, *a certain woman who had.* Luke xiii. 11.

17. Ðe, together with an article or pronoun, sometimes stands for *who*; as, Se man re þe, *the man who*: Ic eom Gabriel, ic þe stānde, *I am Gabriel, who stand.* Luke i. 19.

18. Ðe, like the English word *the*, is set before nouns in all cases; as, Ðu mæg þe læce hēlan þe pund, *how can the physician heal the wound.* Bede.

CHAPTER III. OF GOVERNMENT.

Government of Nouns.

19. One substantive governs another, signifying a different thing, in the genitive case; as, Ðýr ýr Iudea cýning: *This is king of the Jews.* Luke xxiii. 38.

20. But nouns signifying the same thing are put in the same case; as, Ælfrēd Kuning þær pealhƿotod ðýrre bec: *King Alfred was translator of this book.* Boet. Præf. xi.

21. A noun signifying *praise* or *blame* is put in the genitive case; as, Ðýr folc is heafdes modes: *This people is of hard mind.* Exod. xxxii. 9.

22. The genitive case is sometimes put alone, the former noun being understood; as, Ðe zereh Iacobum Zebede: *He saw James the son of Zebedee.* (Sunu, *the son*, is understood.) Matt. iv. 21.

23. Words which express *measure, weight, age, &c.* are put in the genitive case: as, Bpæoton ȝ eahta hund mila lang: *Britain is eight hundred miles long.* Bede 473. 11.

24. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case: as, Ði ȝppræcað nȝum tungum: *They spoke with new tongues.* Mark xvi. 17.

25. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case; but *how long*, in the accusative or dative case: as, Dæȝer ȝ nihter (die et nocte). *By day and night.* Gen. xxxi. 40. Ðȝi ȝtande ȝe heȝ ealne dæȝ ȝdele: *Why stand ye here all day idle?* Matt. xx. 6.

26. Nouns ending in *full* and *lice*, and words compounded with *eȝen*, *eȝn*, or *emn*, and the noun *þeapf*, *need*, govern a dative case: as, Eȝen-læcan þam apor-tolum: *To be like the apostles.* Wanl. Cat. p. 5. 1.

27. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute. Gebȝgedum cneopum: *Knees being bent* (with bended knees). Mark. i. 40.

THE GOVERNMENT OF ADJECTIVES.

28. *Superlatives, partitives, numeral adjectives*, the relative *Ðȝa*, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case: as, Ðȝæt ȝfeleȝ dȝde he: *What evil* (what of evil) *did he?* Mark xv. 14.

29. *Than* after the comparative degree is made by *þonne*, *þænne*, and sometimes *þe*: as, Le ȝȝnt ȝelpan þonne manega ȝpeapȝan: *Ye are better than many sparrows.* Matt. x. 31.

When the words *þonne*, *þænne*, or *þe*, are omitted after a comparative, the following word is put in the genitive or dative case: as, Le ȝȝnt betȝpan manegum

rpeappum : *Ye are better than many sparrows.* Luke xii. 7.

30. Adjectives denoting *plenty, want, likeness, dignity, worth, fulness, care or desire, knowledge, ignorance*, also the substantive *pana want*, have sometimes a dative and sometimes a genitive case after them : as, *Se Dælenb pær full halgum garte* : *The Saviour was full of the (to the) Holy Ghost.* Luke iv. 1.

31. The interrogative, and the word that answers to it, must be in the same case : as, *Ðpær anlicnȳr ȳr þir. þær Lareȳr* : *Whose likeness is this ? Cæsar's.* Matt. xxii. 20.

THE GOVERNMENT OF VERBS.

32. The neuter verb, and verbs of *naming*, have the same case after as before them : as, *Ða pær rum consul. þæt pe Ðepetoha hatað* : *There was a certain consul that we name a Heretoha**. Boet. 2. 1.

33. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying*, *pealdan to govern or command*, &c. and sometimes the *verb neuter*, have after them a genitive case : as, *Ne pilna þu þiner nehtȳtan hurer* : *Wish not thou thy neighbour's house.* Exod. xx. 17.

34. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproving, accusing, forbidding, telling, answering, believing, thanking*, &c. also the words *þilian or þylizean, to follow*, &c. with all verbs put *acquisitively*, govern the dative case : as, *Doð þe eop ȳfl doð* : *Do well to those that do evil to you.* Matt. v. 44.

35. Active verbs govern the accusative case : as, *Ðȳne mann ic lupize* : *I love this man.* Ælf. Gram. 6.

36. Verbs of *asking, teaching, and clothing*, govern the accusative of the person and thing : as, *Ðȳne ax-*

* From *hepe an army*, and *teon to lead*.

odon ꝥ bigꝥpell: *Him they asked that parable.* Mark iv. 10.

37. When two verbs come together, the latter is put in the infinitive mood: as, *Ƴe Ƴillað Ƴereon: We wish to see, or We would see.* Matt. xii. 38.

38. The infinitive mood will have an accusative case before it: as, *Ƴpa Ƴe Ƴereod me habban: As ye see me have.* Luke xxiv. 39.

PREPOSITIONS.

39. Prepositions govern the genitive, dative, or accusative case, as specified in the following alphabetical arrangement:

bitt, <i>about, around,</i>	acc.	Conð, <i>see Bezeond.</i>	
Æfter, <i>after,</i>	dat.	Fop, <i>for,</i>	dat. acc.
Ær, <i>ere, before,</i>	dat.	Fpa, } <i>from, by,</i>	gen. dat. acc.
At, <i>at,</i>	dat.	Fram, }	
ÆtƳopan, <i>before,</i>	dat.	Lehenð, <i>at hand, near,</i>	dat.
Ægen, -ean, <i>against,</i>	acc.	Leamanꝥ, <i>among,</i>	dat. acc.
Amang, <i>among,</i>	dat.	Leond, <i>see Bezeond.</i>	
Andlang, -onꝥ, <i>along, gen. dat. acc.</i>		Innan, <i>in, into,</i>	gen. dat. acc.
Bætan, <i>see Be-æftan.</i>		Into, <i>in, into,</i>	dat.
Be, bi, big, <i>by, of, after,</i>	dat.	Mid, <i>with,</i>	gen. dat.
Be-æftau, } <i>behind, after,</i>	dat.	Neah, <i>near,</i>	dat.
bæftan, }		Oꝥ, <i>of, from,</i>	gen. dat. acc.
Befopan, <i>before,</i>	dat. acc.	Oꝥep, <i>over,</i>	dat. acc.
Bezeond, }		On, <i>into, to,</i>	dat. acc.
bezeondan, } <i>beyond,</i>	acc.	Onðlong, <i>see Andlang.</i>	
eond, }		OnƳopan, <i>before,</i>	dat.
zeond, }		Ongeau, -gen, <i>against,</i>	acc.
Beheonan, <i>on this side,</i>	dat.	Oninnan, <i>in,</i>	dat.
Bi, } <i>see Be.</i>		Onmang, } <i>among,</i>	dat.
Big, }		ongemang, }	
BetƳeox, }		On-ufan, } <i>upon,</i>	dat.
betƳux, }		on-uppan, }	
betƳyx, } <i>betwixt,</i>	dat. acc.	Oð, <i>to, until,</i>	dat. acc.
betƳih, } <i>between,</i>		Sippan, -on, <i>after,</i>	acc.
betƳeonan, } <i>among,</i>		Teh, <i>against,</i>	acc.
betƳinan, }		Ðuph, <i>through, by,</i>	acc.
Binnan, -on, <i>within,</i>	dat.	Til, <i>to, until,</i>	dat.
Bupan, -on, <i>above,</i>	dat.	To, <i>to, for,</i>	gen. dat. acc.
Butan, -on, <i>without, beside,</i>	dat. acc.	ToƳopan, <i>before,</i>	dat.
Emb, embutan, }	acc.	Togeane, -neꝥ, <i>against,</i>	dat. acc.
ymb, ymbutan, }		To midðeꝥ, <i>among,</i>	gen. dat.

Toƿearð, <i>toward,</i>	gen. dat.	ƿiþæftan, <i>after,</i>	acc.
Undeƿ, <i>under,</i>	dat. acc.	ƿiþfoƿan, <i>before,</i>	acc.
Unfeor, <i>near,</i>	dat.	ƿiþgeondan, <i>about,</i>	acc.
Up, uppe, } <i>up, upon,</i>	dat. acc.	ƿiþinnan, <i>within,</i>	acc.
uppan, }		ƿiþutan, <i>without,</i>	acc.
Utan, -on, <i>without,</i>	gen. dat. acc.	Ymb, ymbutan, <i>see Emb, em-</i>	
ƿið, <i>with, against,</i>	gen. dat. acc.	butan.	

40. Prepositions are sometimes separated from the words which they govern : they are then emphatically placed before the verb in the sentence : as, Ða englaƿ ƿurdon aƿende of þam fægeƿan hiƿe ÐE hi ON ge-ƿceapene ƿæƿon : (*Instead of on þe.*) *The angels were changed from that beautiful form in which they were created.* Ælf. Hom.

CONJUNCTIONS.

41. Conjunctions join like cases, moods, and tenses : as, Geƿceop Eod heofenan and eoƿan : *God created heaven and earth.* Gen. i. 1.

42. Some conjunctions expressing doubt, or contingency, as þeah, *though*, ƿilce, *as if*, þæt, *that*, hpæþen, *whether*, ȝif, *if*, fram, *whether*, &c. are said to require the subjunctive mood : as, Ðƿæt do ic. þæt ic ece lif age : *What shall I do, that I may obtain eternal life?* Mark x. 17.

43. It often happens that these and other conjunctions have a verb following them in the indicative mood : as, Ðƿæþen iƿ eþpe to recgeƿne : *Whether is easier to say.* Mark ii. 9.

INTERJECTIONS.

44. Interjections have a nominative or an accusative case after them : as, La þu licceteƿe : *O thou hypocrite!* Matt. vii. 5. Eala licceteƿe : *O hypocrite!* Luke vi. 42.

PART IV.

P R O S O D Y.

THE Northern tongues abound in consonants. The first efforts therefore of a Gothic poet, in endeavouring to reduce his language to harmony, would be the placing of these consonants at such a distance from each other, and so intermixing them with vowels, as from their structure to produce a sort of rhythm. This must be effected by a periodical repetition of emphatic syllables, rendered still more perceptible to the ear by a recurrence of the same letters in these emphatic syllables. Hence the general construction of Anglo-Saxon versification will be understood by attending to a few remarks on three of its most evident properties: namely, 1. *Alliteration*; 2. *Emphasis*; and 3. *Rhythm*.

1. **ALLITERATION** is the beginning of several syllables, in the same or corresponding verse, with the same letter. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually studious to throw the alliteration on the emphatic syllables. Their most regular alliteration* was thus constituted: In two adjacent and connected lines of verse, there must be three words or syllables which begin with one and the same letter. The third or last alliterative word generally stands the first word in the second line, and the two first alliterative words must be both introduced in the first line. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *Chief letter*; according to which the two

* The author is much indebted for these and other remarks to an admirable little work by Professor Rask of Copenhagen, called "Angelsaksisk Sproglære tilligemed en kort Læsebog." Stockholm, 1817, 8vo.

other letters, that are called *Assistant letters*, must be arranged in the first line. For example, in *Beowulf*, ii. 27 :

Da wær æfter wīrte *There was after meal-time*
 Wop up-a-hafen. *A whoop set up.*

Here the three words *wær*, *wīrte*, and *wop* contain the alliterative letters: of these the *w* in *wop* is the *Chief letter*, and the two others are *Assistants*. If the *Chief letter* be a vowel, the *Assistants* must be vowels, but yet they need not be the same: as,

Eotenar and ylfe
 And opcnear. *Beowulf*, i. 12.

Here *o* in *opcnear* is the *Chief letter*, and *eo* and *y* are the *Assistants*;—all three quite different.

The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them; but an unemphatic derivative syllable, *ge-*, *be-*, *a-*, &c., may stand first in the same word, without interrupting the alliteration. In the same two congruent lines there must not be more than *three words* which begin in this manner: but an unemphatic syllable prefixed is not considered as presenting any obstacle; nor does the *Chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *Metrical complement*. In short verses, only one *Assistant letter* is occasionally found; especially if the *Chief* be a compound: as, *ŕc*, *ŕt*, *ŕp*: then the *Assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other.

It will be necessary to remark, that it was only the most cultivated and laboured poetry which had the alliteration thus regularly constituted. In general our ancestors appear to have been satisfied, if their verse had

rhythm enough to be sung, and such alliteration as would at once strike the ear.

2. **EMPHASIS** is a perceptible stress of the voice laid upon a syllable or word ; it is, therefore, properly divided into syllabic emphasis, generally, but improperly, termed *accent* ; and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*.

Syllabic emphasis, which in Saxon and all the modern languages of Gothic origin holds the place of the Roman and Greek quantity, is the superior energy with which at least one syllable of a word is enunciated : as the first in *gōðnýrre* (*goodness*), and the last in *betwýx* (*betwixt*).

Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis which we now give them. It has also been asserted, that in Saxon the emphasis was *undoubtedly* on the first, or chief syllable of the root in every word ; and therefore the prefixed particles *ge-*, *a-*, *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former syllable. In compounds of two essential significant words the emphasis commonly falls on the former word.

3. **RHYTHM**. Several emphatic syllables cannot be conveniently enunciated in succession ; there must be a syllable or two remiss or feeble after an emphasis. On these depends Rhythm, which may be defined to be *periodical emphasis and remission*.

The length of lines in verse is not so accurately defined in Saxon by rhythm, as in Latin by means of feet : the only thing which, in Anglo-Saxon, has any influence over metre, seems to be the *emphatic syllables*. Each of these is often accompanied by one, two, or more unemphatic syllables. These emphatic and unemphatic syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse ; but two or more accented syllables

seldom occur alone, without being accompanied by some unaccented. The metrical complement, which stands before the first *Assistant letter* in the first line, is not to be reckoned with the proper measure of Saxon verse. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. This holds good, at least, respecting the construction of that species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. This will be illustrated by a short example :

- | | |
|----------------------------|--|
| 1. Mēntoð ana pāt. | <i>The Creator alone knows</i> |
| (Hpyðen reo) řápul scéal. | <i>Whither the soul</i> |
| 3. Syððan hpeóppan. | <i>Shall afterwards roam,</i> |
| (And) eálle þa gártar | <i>And all the spirits</i> |
| 5. (De řon) góðe hpeóppað. | <i>That depart in God.</i> |
| (Efteren) deað dæge. | <i>After their death-day</i> |
| 7. Dómeř hídað. | <i>They will abide their judgement</i> |
| (On) řæðen řæþme. | <i>In their Father's bosom.</i> |

See Hickee's *Thesaurus*, vol. i. p. 208.

In the second line we find first hpyðen reo, as the metrical complement; next the two words řápul scéal, which make three syllables, of which only the first and last are emphatic: the middle one, ul, is unemphatic, and only serves to facilitate the connexion between the emphatic syllables. The third line has no metrical complement, but immediately begins with an emphatic syllable; and then follows one unemphatic, then an emphatic with an unemphatic syllable: and thus this line contains two emphatic syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter; except we give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that And is the prelude, and that the verse first properly begins with eálle þa, which is one emphatic and two unemphatic; then follows gártar, one emphatic and one unemphatic: so this has also two emphatic syllables. The fifth has De řon for a metrical complement; the remain-

der is formed as the third. In the sixth, *Ærten* is the metrical complement: then follow two emphatic syllables, the last of which is accompanied by one unemphatic,—which is the reverse of the construction of the second line. The seventh is formed just as the third. It appears then, that however unlike these lines seem to be in their structure, still they are all formed after one rule; viz. *they have all two emphatic syllables, which should be generally followed by at least one unemphatic syllable, besides the metrical complement*, which at pleasure may be introduced or omitted. The lines, therefore, commonly consist of four syllables; but sometimes of five, when one emphatic syllable is followed by two unemphatic; and sometimes of three syllables, when one of the emphatic syllables is not followed by an unemphatic. A line of even two syllables is sometimes found; but if both these were strongly emphatic, the verse would not offend against the general rhythm.

From the observations which have been made, we see that the Anglo-Saxons had a peculiar metre: the system, in fact, is something similar to that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the emphasis. Coleridge, in the seventh page of his Preface to his *Christabel*, has the following remarks on the structure of such verse. “The metre of the *Christabel* is not, properly speaking, irregular, though it may seem so from its being founded on a new (*old*) principle: namely, that of counting in each line the accents, not the syllables. Though the latter may vary from *seven* to *twelve*, yet in each line the accents will be found to be only *four*.” The English reader will have a clear view of the principle observed in Anglo-Saxon versification, if he will add to Mr. Coleridge’s remarks what has been previously said on Alliteration; namely, that our ancestors appear to have been satisfied, if their verse had rhythm enough to be sung, and such alliteration as would at once strike the ear.

PART V.

D I A L E C T S.

*Observations on the Saxon language, and its dialects ;
or the manner in which the present English is formed
from the Saxon.*

1. THE Anglo-Saxons * came from different provinces of Germany into Britain, and were composed of Saxons, Angles, Frisians, and Jutes ; it is therefore probable some variety existed in the pronunciation of their words : but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and as what was previously written is probably conveyed to us in the more recent orthography, it is most likely that one form of the language would prevail. This was denominated Anglo-Saxon ; and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan† A.D. 924 : but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan ; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, and the *Gospel of Nicodemus*, for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England ; but our ancestors, having few opportunities of literary intercourse, could not have determined upon fixed rules for orthography : hence arose the difference observable in spelling the same words in Saxon ;

* For a brief history of the Anglo-Saxons, and the origin of the term Anglo-Saxon, see Preface, page i—iii.

† See Turner's *History of the Anglo-Saxons*, 8vo, vol. i. p. 594.

and, from communication with foreigners, an alteration in the modification of words, with an introduction of new terms. This alteration is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

3. *The Dano-Saxon*.—The peculiarities of the Danish tongue would predominate in proportion as the Danes increased their power and authority in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: as the Danes were numerous in this island, it would also have some influence for a considerable time before their kings ascended the throne, and would continue after they had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. *The Norman-Saxon*.—The Normans had some intercourse with England, even from the accession of Edward the Confessor, in A.D. 1042; but as they were not much mixed with the Saxon population, the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an alteration in both languages: but as the majority of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated; while the Norman tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause

the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no precise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dano-Saxon, and probably prevailed for nearly two centuries; or from about 1070 to 1260, in the reign of Henry III. What was written after the latter period is so different from Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

5. It may, however, be here noticed, that those changes in Saxon which are generally denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Anglo-Saxon, varying or casting off many of its inflections, till it settled in the form of the present English; in the same manner as, upon the fall of the Roman Empire, those people who derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly, and almost universally, rejected many of the variable terminations.

6. The progressive transformation of the Anglo-Saxon into our present form of speech will be seen by attending to the following remarks.

7. After A.D. 900, some old Icelandic words were introduced by the Danes; and many of the inhabitants of this island, from intercourse with these foreigners, began to disregard the improved state of the Anglo-Saxon tongue, and either altered or omitted many of the terminating syllables.

8. One letter was often changed for another, and all the vowels were interchanged: as, *am*, for *eom* or *eam*, *am*; *hpat* for *hpæt*, *what*; one * for *ane*, *one*. The consonant *þ* was often used instead of *ð*; as, *moeþer* or *moþer*, for *moðer*; a *mother*: *k* for *c*; as, *king* for *cynig* or *cýnig*, a *king*.

* Like the Gothic **AINA**, or the old Icelandic **FIK**.

9. Letters sometimes changed place: as, þipða or þipð, for þripðða, *third*; phī or phý, for hpi*, *why*; fþort, for foprt, *a frost*.

10. Two syllables were contracted into one: as, kinz or cýnz, for cýningz, *a king*.

11. The letter n was often omitted at the end of words, and before another consonant: as, hīr noma or name, for hýr naman, *his name*; řel me ðřinka or ðřink, for řýle me ðřincan, *give me drink*; cýniz or kinz, for cýningz, *a king*; beřopa or beřope, for beřopan, *before*; pealb, for pealdan†, *to wield*.

12. The termination of the dative case -um was often omitted, and supplied by the preposition to: as, Ða cpæð to leopneřar hīr, *Then he saith to his disciples*. Matt. ix. 37; instead of Ða cpæð leopneřum hīr, or in genuine Saxon, Ða he řæde hīr leopning-cnihtum.

13. About A.D. 1070 further alterations were made in the Anglo-Saxon, and it approached still nearer to the form of the present English, by omitting more of the terminating syllables.

14. The same interchange of vowels, as previously mentioned, was common, particularly e for a, in the nominative plural: as, řmiřer or řmiřr, for řmiřar, *smiths*; řoxer for řoxar, *foxes*; řtoneř, for řtonar, *stones*.

15. The letter z was changed into i or ý in the beginning, middle, and end of words: as, iunze or ýunze, for zeonze, *young*; řeinar or řainř, for řeřnar, *rains*; ýear, for zeap, *a year*; ðæier, for ðæzer, *days*; ðæi or ðaý, for ðæz, *a day*; řpentý, for řpentiz, *twenty*; mai or maý, for mæz, *may*; ani, for aniz, *any*.

16. The letter ř was often changed into u, which was sounded like v before a vowel; but ř before an m was changed into m: as, haueř, for haře', *have*; luue or loue (pronounced *love*), for luře, *love*; řeouen or

* As the Gothic **ΘΛ**.

† As the Gothic **ϥλλαλν**.

‡ Like the Gothic **hλβαλ**, or the old Icelandic ***λβαλ** or ***λϥλ**.

reuen (pronounced *seven*), for reoƿon, *seven*; ƿimman, for ƿiƿman, *a woman*.

17. E was changed into ch, ƿ into þ or ð: as, child, for cild, *a child*; cheƿten, for cearƿten, *a city*; cheaƿ or chaƿ, for cear, *chaff*; hiþen, for hiden, *hither*.

18. The acute accent, which was placed over the vowels by the Saxons to denote their long sound, was discontinued, and its place supplied by final letters: hence has arisen an extensive list of English words ending in duplicate consonants and e final*: as, līƿ, *life*; ƿīƿ, *a wife*; hāl, *hale*; clīƿ, *a cliff*; ſcīƿ, *a shire*; bōc (*boke*), *a book*; gōð (*gode*), *good*; ſtān, *a stone*; ſān, *a sore*; ſtāl, *a stall*; ſlīm, *slime*; ſmāl, *small*; gōs, *a goose*; mūs, *a mouse*; and hūs, *a house*.

19. Many sentences, in every Anglo-Saxon composition, may be transformed into modern English by attending to the preceding remarks. The following examples will sufficiently illustrate this fact.

Ic eoƿ ſýlle niƿe bebod. þat ge luƿion eoƿ betƿýnan ſƿa ic eoƿ luƿode:

Be þam oncnapað ealle menn þat ge ſýnt mine leopning-enihtar. gýƿ ge habbað luƿe eoƿ betƿýnan: *John* xiii. 34 & 35.

Luƿiað eoƿne ſýnð. and doð ƿel þam þe eoƿ ýfel doð. and gebiddað ſoƿ eoƿne ehtear and tælen-dum eoƿ: *Matt.* v. 44.

In modern orthography these sentences would be:

I to you sell (*give*) a new bidden (*commandment*), that ye love between you so I you loved.

By that know all men that ye are my learning knights, if ye have love between you.

Love your fiend (*enemy*), and do well to them that to you evil do, and bid (*pray*) for your haters (*your tale-tellers*).

* See the very pertinent remarks by the judicious and learned editor of the recent edition of *Warton's History of English Poetry*, in the Editor's Preface, page (115), and Dissertation I, page cii.

A Praxis

ON

THE ANGLO-SAXON GRAMMAR.

- | | |
|--|--|
| <p>1. On anġinne ȝeȝceop 1. In beginning, God
 ġoð heoƿenan. and eoƿ- created heaven and earth.
 þan: <i>Gen.</i> i. 1.</p> <p>2. ġoð cƿæþ þa. ġeƿeoþe 2. God saith then, Be
 leoht. and leoht ƿeaƿð light: and light was made.
 ȝeƿoþt: <i>Gen.</i> i. 3.</p> <p>3. Ealle þa þing ðe ȝe 3. All the things that ye
 ƿýllen ꝥ men eoƿ ðon. will that men do to you,
 ðoð ȝe him ꝥ ȝýlfe. ꝥ do ye to them the same;</p> | |
|--|--|

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1. On, *preposition*.—Anġinne, *noun* 1st declension, governed by *prep.* on; see Syntax 39.—ġeȝceop, *verb* irr. *indic. perf.* 3. *s.* from ȝeȝceoþan to create; of ȝe and ȝeoþpan, *perf.* ȝeoþ or ȝeȝceop, created; see Etymology 92, in list of irregular verbs.—ġoð, -eȝ, *n.* 1. *masculine, nom. sing.* to the verb ȝeȝceop.—Deoƿenan, *n.* 2. *ac.* governed by ȝeȝceop; Synt. 35, from heoƿen, -an.—And, *conj.*—Eoþþan, *n.* 2. *f. ac.* from eoþþa, -an, earth.
2. ġƿæð, *v. indic. ind.* 3. *s.* from cƿæþan, to say; see Etym. 74.—Ða then, *adv.*—ġeƿeoþe, *v. sub.* 3. *s.* from ȝeƿeoþþan, to be; *perf.* ȝeƿeaƿð; *perf. part.* ȝeƿoþen; see Etym. 86.—ƿeaƿð, *v. irr. indic. perf.* 3. *s.* from ƿeoþþan, to be, &c.; see Etym. 86.—ġeƿoþt, *perf. part.* from ƿeoþan to work; see Etym. 92.
3. Ealle, *defn. ac. pl. neuter*, to agree with þing; Synt. 14: from eall; Etym. 47.—Ða, *defn. ac. pl. neut.*; Etym. 45.—Ðing, *n.* 1. *neut. ac.* governed by the verb ðoð; Synt. 35.—Ðe, *rel. pron.*; Synt. 16.—ƿýllen, *v. irr. indic. ind.* 2. *pl.*; Etym. 88^h.—Ðat, *rel. pron.*; Synt. 16.—Men, *n. nom. pl.* from man; Etym. 8.—Eoþ, *pers. pron. d. pl.* from þu; Etym. 36.—Don, *v. irr. sub.* 3. *pl.*; Etym. 92, in list of irregular verbs.—Doð, *v. irr. imp.* 2. *pl.*—ġe, *pers. pron. nom.* to the verb ðoð; Etym. 36.—Ðim, *pers. pron. d. pl.* Etym. 37.—Ðat, *defn.*; see Etym. 45.—Sýlfe; see Etym. 43.—Ðat, *rel. pron.*

roðlice æ. and piteſſgēna
bebod: *Matt.* vii. 12.

which is truly (the) law,
and (the) command of
prophets.

4. Līf ge roðlice ne for-
gýrað mannum. ne eoƿer
Fæder ne forgyrð eoƿ
eoƿre gýnna: *Matt.* vi.
15.

4. If ye truly forgive not
men, neither will your
Father forgive you your
sins.

5. God lufode middan-
earð ſƿa ꝥ he ſealde hýr
an-cennedan Sunu. ꝥ nan
ne forpupðe ꝥe on hýne
gelýrð. ac hæbbe ꝥ ece
līf: *John* iii. 16.

5. God loved the world so
that he gave his only be-
gotten Son, that no one
should perish who on him
believeth, but should have
eternal life.

6. Ic eoƿ gýlle nipe be-
bod. ꝥ ge lufion eoƿ be-
trýnan ſƿa ic eoƿlufode.

6. I to you give a new
commandment, that ye
love one another (between
you), as I have loved you.

—*Iſ*, *v. neut. indic. ind. 3. s.* Etym. 86.—*Soðlice*, *adv.*—*Æ*, *a law*,
n. indecl. f.—*Ŷitegēna*, *n. 2. g. pl.* governed by *bebod*; Synt 16.
from *pitega*; Etym. 22.—*Bebod*, *n. 1. nom. s. f.*

4. *Līf*, *conj.*—*Ne*, *adv.*—*Forgyrað*, *v. irr. indic. ind. 3. s.* See list
of *irr. v.* Etym. 92.—*Mannum*, for *mennum*, see Etym. 24. *n. 1. m.*
d. pl. from *man*, governed by *forgyrað*; Synt. 33.—*Eoƿer*, *adj. pron.*
Etym. 41.—*Fæder*, *n. 2. m. nom. s.* to the verb *forgyrð*.—*Sýnna*,
n. 3. n. ac. pl. from *gýn*, see Etym. 24, governed by *forgyrð*;
Synt. 34.

. *Lufode*, *v. indic. perf. 3. s.* Etym. 74.—*Middan-eaƿð*, *n. 1. ac.* go-
vernated by *lufode*; Synt. 34.—*Sƿa*, *adv.*—*Ðat*; Etym. 45^b.—*Sealde*,
v. irr. indic. perf. 3. s. from *ſeallan* to *give*; Etym. 92.—*Hýr*, *pers.*
pron. g. Etym. 37.—*An-cennedan*, *adj. ac. s.* to agree with *ſunu*,
Synt. 14, from *an-cenned* with the emphatic *a*; Etym. 29.—*Sunu*,
n. 3. ac. s. Etym. 23.—*Nan*, *no one*; *adv.* from *n* contracted from
ne not, and an *one*, as *n-one* in the present English, from *no-one*,
n-ever, from *not ever*, and the Latin *n-ullus* from *ne-ullus*.—*For-*
pupðe, *v. sub. ind. 3. s.* from *forpupðan* or *forpýpðan*, to *perish*.—
Hýne, *pron. ac. s.* Etym. 37.—*Irelyrð*, *v. indic. ind. 3. s.* from *ge-*
lýſan, to *believe*; *perf. gelýrðe*; *part. gelýrðed*: Etym. 73 and 74.
—*Ðebbe*, *v. sub. 3. s.* Etym. 87.

6. *Lufion*, *v. sub. ind. 2. pl.* Etym. 74.—*Betrýnan*, *prep.*

7. Be þam oncnapað ealle menn ꝥ ze rýnt mine leorning-cnihtas. zýr ze habbað lupe eop betpýnan: *John* xiii. 34 & 35.
7. By that all men shall know, that ye are my disciples, (*learning-knights, children, or followers*) if ye have love among you.
8. Lufiað eoppe rýnd. and doþ þel þam þe eop ýfel doð. and zebiddað for eoppe ehtear and tælendum eop.
8. Love your enemy, and do well to those who do evil to you, and pray for your persecutors and your calumniators.
9. Ðæt ze rín eoppe Fæder bearn. þe on heofonum ýr. *Matt.* v. 44, 45.
9. That ye may be your Fathers' children, who is in heaven.
10. Ða cpæð se Hælend. Fæder. forzýr him. forþam hiz nýton hpæt hiz doð: *Luke* xxiii. 34.
10. Then said the Healer, "Father, forgive them, because they know not what they do."
11. Ne beþurpon læceþa ðe hale rýnt. ac þa ðe unhælðe habbað:
11. They need not a physician who are whole, but they that have infirmity.
12. Ne com ic nihtpýre clýpian. ac rýnfulle on dædbote: *Luke* vi. 31 & 32.
12. I am not come to call (the) righteous, but sinful to repentance.

7. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 74.—Ealle, *defin. nom. pl. m.*—Sýnt, *v. irr. 2. pl.* Etym. 86.—Dabbað, *v. irr. indic. ind. 2. pl.* Etym. 87^c.

8. Lufiað, *v. imp. 2. pl.* Etym. 74.—Doð, *v. irr. imp. 2. pl.* Etym. 92.—Ðam, *defin. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehtear, *n. 1. ac. pl.* governed by for; Synt. 111.—Tælendum, *n. d. pl.* from *imp. part.* tælende, by omitting the final e, as hælende *saving, Dælend the Saviour*.

9. Sin for rýn, *v. irr. sub. 2. pl.* Etym. 86.—Eoppe for eopepe, *pron. g. s.* Etym. 41.

10. Hiz, *pers. pron. 3. pl. nom.* Etym. 37, ^r.—Nýton, *v. indic. ind. 3. pl.* from nýtan or nitan *not to know*; i. e. *ne not*, and pýtan *to know*.

11. Beþurpon, *v. indic. per. 3. pl.* list of irregular verbs in þearfan *to have need*.—Læceþ, *n. 1. g. s.* from læce *a leech*; governed by beþurpon; Synt. 32.

12. Sýnfulle, *adj. nom. pl. m.* to agree with men understood.

13. Soðlice ic secge eop. Buton eoper nihtwyrðne mape sw þonne þær aþne-
tepa and runder-halge-
na. ne ge ge on heofonan
rice: *Matt.* v. 20.
14. Soðlice ic secge. buton
hpa beo ednpan zecen-
ned. ne mæg he zereon
Eoder rice: *John* iii. 3.
15. Soðlice ic secge eop.
buton ge beon zecýr-
pede and zepordene sw
sw lýtlingas. ne ge ge
on heofona rice: *Matt.*
xviii. 3.
16. Fram hýpa pært-
mun ge hi undergýtað.
Ewýrtþu gaderað man
win-bepian of þornum.
oððe fíc-æppla of þýrn-
cinnum:
17. Sw ælc góð trýp
býrðgóðe pærtmar. and
13. Truly, I tell you, except
your righteousness be
more than (that) of the
writers and pharisees, ye
cannot go into heaven's
kingdom.
14. Truly, I tell thee, ex-
cept who is born again,
he cannot see God's king-
dom.
15. Truly, I tell you, except
ye be converted, and be-
come as infants, ye cannot
go into heaven's kingdom.
16. From their fruit ye
shall know them. Gather-
eth man grapes (*wine-
berries*) of thorns, or figs
(*fig-apples*) of thistles
(*thorn kind*)?
17. So every good tree
beareth good fruit, and

13. *Maþe, adj. comp.* Etym. 30.—*Witepa, n. 1. g. pl.*—*Sunder-halgena, g. pl.* from *runder-halgian the pharisees*; so called from *runder* *sunder, separated*, and *halgian to hallow*.—*Ea, v. irr. sub.* 2. *pl.* see list of irregular verbs, Etym. 92.

14. *Dpa, rel. pron.* Etym. 48.—*Beo, v. indic. ind. 3. s.* Etym. 86. Note 1.—*Mæg, v. irr. indic. ind. 3. s.* Etym. 88.—*Eereon, v. inf.* after *mæg*; Synt. 36.

15. *Eecýrpede, part. perf. nom. pl. m.* to agree with men understood, from *zecýrpan*; *perf. zecýrpe*; *perf. part. zecýrped*, declined like *gód*; Etym. 26 and 65.—*Eepordene, perf. part. nom. pl. m.* Etym. 26, 65, and 86.

16. *Di, pron. ac. pl.* Etym. 37, governed by the verb *undergýtað*; Synt. 34.—*Ewýrtþu, adv.* denotes merely a question.—*Win-bepian, n. 2. ac.* from *win-bepia*.—*Þýrn-cinnum, n. 1. d. pl.* from *þýrn a thorn*, and *cýnn a kind*.

17. *Trýp or trýo, n. 1. m. or f. nom. s.*—*Eode, adj. ac. pl.* to agree with *pærtmar*; Synt. 14.

- ælc yfel trȳp bȳrð yfele
pærctmar: every evil tree beareth evil
fruit.
18. Ne mæg þ̅ góde treop
beoƿan yfele pærctmar.
ne þ̅ yfele treop góde
pærctmar: *Matt. vii.*
16—18. 18. The good tree cannot
bear evil fruit, nor the
evil tree good fruit.
19. Agýfað þam Cærene
þa þing þe þær Cærener
rȳnt. ⁊ Gode þa þing þe
Godeſ rȳnt: *Luke xx. 25.* 19. Give to Cæsar the
things that Cæsar's are,
and to God the things
that God's are.
20. Ne pȳrceað æfter
þam mete þe forpȳrð.
ac æfter þam þe þurh-
punað on ece lif: *John*
vi. 27. 20. Labour not after that
meat which perishes, but
after that which continu-
eth unto eternal life.
21. Hwæt fremað men
þeah he ealne middan-
eard geſtrȳne. ⁊ do hȳr
raþle forpȳnd. 21. What will (it) profit
man, though he all the
world may gain, and do
to his soul destruction?
22. Oððe hwȳlc geppȳxl
rȳlð ſe man for hȳr
raþle: *Mark viii. 36, 37.* 22. Or what exchange shall
man give for his soul?
23. Seo tid cȳmð þ̅ ealle
gehȳnað hȳr ſtefne. þe
on bȳrgenum rȳnt. 23. The time cometh that
all shall hear his voice
that are in tombs.

18. Mæg, *v. irr. indic. ind. 3. s.* Etym. 88, and agrees with its *nom. treop*.
—Dæt, *defin. nom. s. f.* Etym. 45, Note ⁴.—Beoƿan or bæƿan, *v. inf.*
after the verb mæg; Etym. Note*, page 46. Synt. 36.

19. Agýfað, *v. imp. 2. pl.*—Cærene, *n. 1. d. s.* governed by agýfað;
Synt. 33.—Þing, *n. 1. ac. pl.* governed by agýfað; Synt. 34.—
ſȳnt, for ſint, *v. irr. indic. ind. 3. pl.* Etym. 86, ⁴.

20. Þurhpunað, *v. indic. ind. 3. s.* from þurh and punian to dwell,
remain, &c.

21. Hwæt, *rel. pron. nom. s. n.* Etym. 48.—Men for man.—Deah,
conj.—Geſtrȳne, *v. sub. ind. 3. s.* from ge-ſtrȳnan.—Do, *v. irr.*
sub. ind. 3. s. Etym. 92, list of irregular verbs, don.

22. Hwȳlc, *rel. pron.* Etym. 49.—ſȳlð, *v. indic. ind.* Etym. 74; from
rȳllan to give.

23. Stefne, *n. 1. ac.* from ſtefn, ſtæfn, or ſtefen a voice.

24. And þa ðe ȝōð poph-
ton. ƿapað on liƿer
æpȳrte. and þa ðe ȳfel
dȳdon. on domer æpȳr-
te : *John v. 28 & 29.*

24. And those who have
wrought good shall go in
resurrection of life, and
those who have done evil
in resurrection of doom.

24. *ƿophton*, v. *indic. perf. 3. pl.* from *ƿīpcan* ; *Etym.* 92.—*Æpȳrte*,
n. 1. d. s. from *apȳrt* or *apȳrt* *resurrection*.

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